

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

"If Children, Then Heirs!"

BY G. A. MACKENZIE.

Lord, Thou didst find me in my low estate,
And laid'st upon my brow Thy mystic sign,
And lo! my churlish nature new-create,
A princely rank and heritage were mine!
But subject to Thy prudent discipline,
In my minority I serve, and wait
Until that happy festal morning shine
When I my larger age shall celebrate.
What visions of that day my fancy please.
Its wonders every thought in rapture hold-
ing!
Far-shining splendors, echoing harmonies,
The secrets of all time like flowers unfold-
ing:
Applauding angels, and my Master's glance—
The crown of all that rich inheritance.

—Churchman.

Notes.

It is conceded that nothing contrary to reason can be true, but it is no less important to remember that nothing contrary to our moral nature can be true.—*Dr. Charles Hodge.*

In years gone by, even in the memory of the present writer, the great question was how to get the Church out of the world, but now it is, how to get the world out of the Church, and this seems a greater difficulty than the other.—*St. Louis Christian Advocate.*

They gave to Thee
Myrrh, frankincense, and gold;
But, Lord, with what shall we
Present ourselves before Thy Majesty,
Whom Thou redeemest when we were sold?
We've nothing but ourselves, and scarce that
either;
Vile dust and clay;
Yet it is soft, and may
Impression take.
Accept it, Lord, and say, this Thou hadst
rather;
Stamp it, and on this sordid metal make
Thy holy image, and it shall outshine
The beauty of the golden mine.
—*Jeremy Taylor. 1650.*

THAT you may be weaned from the world which fascinates your heart, pray for the love of God, that the light and paltry things of the world will be tasteless and irksome. What do our heavy hearts prove but that other things are sweeter to us than His Will, that we have not attained to the full mastery of our true freedom, that our sonship is still but faintly realized, and its blessedness not yet proved and known? Our consent would turn all our trials into obedience. By consenting we make them our own, and offer them with ourselves again to Him.—*Dr. Manning.*

"WHAT we want to pray for is unity of faith and love, unity in common evangelical labors, unity in the great Head of the Church, in His plan of salvation, and in the new birth of the Spirit. It will be difficult, in view of our existing catechisms, to accept a common Confession; and yet all the evangelical Churches are reciting together the Apostles' Creed. A common uttered gospel to the sinner, with common results and tests, common prayers and hymns, with one accepted book of inspiration, will make us one in Christ Jesus, if not all members of a Church of the same name."—*Sower.*

Communications.

For the Messenger.

The Year of Jubilee.

Standing upon the thresho'd of a new year it behooves every Christian to look into the future, and ascertain the privileges and duties contained in another annual cycle, and thus confronting him. Personal development and church growth must be the watchword. Looking through the lenses of the past, what has the future in store for us; what are we, as individuals and as a people, called upon to accomplish?

Let us, for a moment, look at Old Testament history. It is full of instruction at every point. The Sabbath and Jubilee years were grand ordinances of the Mosaic statutes, in perfect accord with the character of the theocratic economy, as it was founded by God's servant. The seventh year of a given cycle constituted, according to the Levitical commandments, the Sabbatical year. In it the land and nation were to rest. The produce of the olive groves, of vineyards and corn fields should not be gathered during that year, but left for the poor, the stranger and the beasts of the field, that they might eat of it. The seventh year, like the seventh day of the week, was hallowed, because it was the Lord's.

Seven of these Sabbatical years ended with the most celebrated and significant of all, the year of Jubilee. Concerning the observance of this the Mosaic injunction was clear and definite: "Seven Sabbaths of years shalt thou number . . . that the days of the seven Sabbaths of years may be forty-nine years. And ye shall hallow the fiftieth year." The opening of this festive period was heralded from Jerusalem throughout the borders of Palestine by the sound of many trumpets, proclaiming freedom and glorious liberty to all the people. Bondmen were set free; household goods and property, lost by heavy debt, were redeemed, and the inheritance restored to the family for which it was originally purposed; the whole plan of the theocratic kingdom was reinstated according to the divinely appointed order.

These sacred ordinances contain elements to be esteemed and observed in our Christian countries. This does not mean that we should return to the Jewish code of belief and celebration of festivities. Nor that we should imitate that dreadful fraud instituted by the Roman church, which appointed the year 1300 for jubilee absolution to all pilgrims, who made a journey to the Holy City. The Roman plan was only a pious device. By this innovation of a pseudo jubilee the power and purse of Rome was so greatly enriched, that during the 14th and 15th centuries the good popes found it necessary and to their advantage to hasten such seasons of harvest; it was celebrated every half century, and then its recurrence was shortened to twenty-five years; later on, the shrewd papal chair decided that a pilgrimage to Rome was not at all necessary to obtain the jubilee indulgence: the whole thing could be had by paying over to the church treasury an amount equal to such a pilgrimage. We cannot harbor deception; and though we are not called upon to celebrate these seasons at present, the original and God-appointed year has great spiritual value not only for meditation but also for imitation. The Annus jubilee was announced on the day of Atonement. After the trespasses of all Israel had been expiated by special offering, the beginning of the fiftieth year was sounded in the whole kingdom by joyful trumpet-blasts. Thus for the Christian every year should be a year of jubilee. His Lord, the Anointed, has once for all made sufficient atonement for his every sin, innate and actual. He has received Him as his Lord and Master by faith and personal obedience; has consecrated his own life to Christ's service, has offered his very person as a sacrifice and acceptable offering on the altar of God.

And then this was God's year, because the "fiftieth year" was hallowed; thus

the believer's whole life upon earth, devoted to His Redeemer, should be one continued cycle of holy service and practical thanksgiving. If he is the Lord's and Jesus is his, if he lives and moves and has his being in the Saviour, it cannot be otherwise. For the year of Jubilee is but a prophetic type of the beneficent influence of Christ, of His work and kingdom upon earth: when "peace on earth, good will towards men" should reign triumphant, when all worldly discord should be transformed into the harmony of the Supreme Life.

This truth is beautifully set forth by Jesus Himself, when at the opening of His blessed ministry He expounded the Scriptures in the synagogue. Reading from the sixty-first chapter of Isaiah: the spirit of the Lord is upon Me, He hath sent Me to bring deliverance to the captives, to set at liberty the bruised, to preach the acceptable year of the Lord—all became clear when He announced with majestic fervor, "This day is this scripture fulfilled in your ears." The apostle Paul refers to God's perfected kingdom as a season of rest, as a Sabbath keeping kingdom, drawing a parallel with this festive year in the Jewish calendar.

The Christian Sabbath, however, is not a day of rest, but of most decided spiritual activity. And the Christian Sabbatical and Jubilee years are not periods of cessation from all toil and struggle. They signify a rising up from religious sloth and stupor; they mean a renewal of our best energy, to be consecrated to the Lord's great kingdom; that young men rise up, imbued with spiritual power, and fight their way to the front ranks of the day's struggle; that strong heroes lead the van with the shout upon their lip: the sword of the Lord and of His redeemed; yea, that all men devote their best powers to the up-building of the Master's cause, to the glory of His holy name.

To come to the point: this year 1887 should be characterized as a season of grand fulfillment for the Reformed Church. We need by no means be ashamed of our past record, and there are still brighter things to come. When we think of the work that should be accomplished, the involuntary thought may be predominant, that it is impossible. Oh, it can be done, it *must* be done. Wichita college will be firmly planted on the Western soil, the interest in our Theological and Publishing institutions will grow stronger, Home Missions will increase where golden opportunities are constantly afforded, the banner of foreign evangelization will be borne aloft in heathen countries and penetrate more deeply into the rough wood lands and barren wastes of the unchristianized climes—these and greater ends will be consummated amidst loud rejoicing, if our Reformed people will stand together as members of one body, if they will work *with might and shoulder to shoulder*. Yes, there is much at stake. To stand back, when such momentous undertakings demand our support and inspiration, is nothing but treason to God. In action there is power, to which God add His infinite grace and blessing. Let us do our best to make this a grand year of Jubilee. If the voice of duty be faint, that of love is the more clear and inspiring.

All these enterprises are of the utmost value to the welfare of our Church. But we must not lose sight of another equally important. The year 1887 shall celebrate the long expected Centennial of our institution at Lancaster, the jubilee and bi jubilee, so to speak, of Franklin and Marshall College. The mere mention of this fact must make our present duty and privilege as individuals and as a Church most distinct and patent. Are we too poor to meet the collegiate demand? Take an illustration—at the same time, stretch the imagination: if we had a pope, who towered above us all as a consummate potentate, and if said pope should issue a bull proclaiming life-long indulgence to every one that made a pilgrimage to the campus—a spot so sacred to our memory—during the jubilee week, or to every one who paid the equal of such a railroad trip

for the absolution! how the collegiate coffers would be overwhelmed beyond their utmost capacity! This shows what might be done under different circumstances. But, thanks to heaven, we need not have recourse to fraud or deception to support and improve our institutions of learning. There are noble men and women within the borders of our own denomination, who will respond to the Macedonian cry "Come and help us!" These wants need only be made intelligent to be promptly met; the Daniel Scholl Observatory is an example. Who should therefore lead? The existence of the same Observatory will tell you.

Oh, that there were many another good man invigorated by half the zeal that pervaded our dear President of the College. What a fiery impetus could be given to the cause! A letter from him, or short conversation will insure the conviction that his whole soul is in the work, that neither by day nor by night can he find rest until success is made absolute. But he cannot stand alone. Let all interested in the great enterprise, whose responsibility tends to consume his vitality, rally to the support of our President and his undertaking. And may the year 1887 be signalized as a grand epoch in the progress of our institution and history of our Church, that all hearts may be made jubilant over the victories won for the cause of truth and principle, by the help of God. G. A. S.

History of Trinity Reformed Church, Mercersburg, Pa.

CONCLUDED.

II. *Of the Church Council:* No member can be elected elder or deacon who lives in open sin and works of the flesh because such cannot administer their office in a Christian manner nor be examples of the Shepherd (1st Peter v. 1-3). Elders and deacons shall adorn the office committed to them with a Christian walk and faithfully discharge it among the congregation. Should they at any time through imprudent conduct give offence they must receive counsel and admonition from the minister and their official brethren and also in truth manifest it in their office if they wish to continue in office. They are to have a watch over the congregation, punish open sins and lusts in the congregation, such as cursing, swearing, drunkenness, Sabbath desecration, lewdness, squabbling, strife, trickery, frolicking plays, despising God's Word and the doctrine of Jesus Christ. Where members of the congregation become partakers of such sins they are to seek such erring ones in love and meekness to direct them aright and exhort them to amendment. If, however, they will not receive the admonition they shall inform the minister and if they will not heed the minister's admonition they are to be dealt with according to the rule of Christ, Matt. xv. 17 and 1 Cor. v. 13—put away from you that evil person. But such as allow themselves to be admonished to amendment shall have their going astray pardoned and not be brought to trial. The Church Council is bound so far as they know persons who intend to approach the Lord's Supper who live in scandalous sin and vice to mention their names to the minister so that he can speak to them according to the Christian ordinance. The Church Council farther is to see to it that people who live in open sin and lust and are not themselves baptized and belong to no religion be not accepted as sponsors or godfathers and godmothers for such are not allowed to stand for children. Also all such who without announcement wish to get their children surreptitiously baptized are to be postponed to another time. If children are announced they are to inquire concerning the parents and sponsors where they are not previously acquainted with them, (1) whether they are members of a Christian congregation, (2) whether they contribute to the support of the Gospel, (3) shall also inquire of their manner of life. They are also to make the children and parents known to the minister before the sermon. The Church Council in conjunction with members are to care for

the maintenance of the pastor or pastors, to support him or them so that they can stand among them with honor. The Church Council has the care also of alms and other revenues of the collective congregation and are to give an annual statement thereof.

Article Third.

Of the Members. 1. A member shall accept the good counsel of the minister and Church Council in so far as he would be a member of a Christian congregation.

2. If an election be held for a minister or church officer or other project undertaken in the congregation which relates to God's service and its maintenance, the members must be called together to the Council and they have also a right or equal right with the Church Council to vote, only such, however, as attend the Holy Communion.

3. It is the duty of members to be present when summoned to counsel and vote as become orderly members of a Christian congregation.

4. And each member of this congregation of both religious persuasions, rich or poor, has equal right and share in the burial-ground as also in every case to be served by the minister in so far as they conduct themselves as members and according to ability contribute to the support of God's service. But such as do not help bear the burden of the congregation and pay nothing to the church or burial-ground and will not pay thereto are not to be regarded as church members and have no right or part in the church or burial ground and no right to bury any of theirs in the church-yard without special permission of the collective Church Council. They are also in no circumstances to be served by the ministers of this congregation at funerals, baptisms or Communion, with the proviso, however, that indigent persons, widows, and such like who are too poor to lay by anything for the support of Divine service and are neither lazy fellows, nor spendthrifts but attend God's service and use the Holy Sacraments are not on this account to be debarred from the rights of membership.

5. Illegitimate children shall not be baptized by the minister of this congregation and their parents not admitted to Holy Communion where they have not rendered to the minister in the presence of the Church Council the satisfaction due which, without this, is an ordinance of Synod.

6. Every outlay of the Church Council made to keep the church or burial-ground in good condition and other outlays looking to the improvement of the church, the congregation is bound to pay and each member his share if he wishes to be a member of the church.

7. A member of the congregation shall not traduce the minister behind his back but if he have any complaint is to speak it to him personally or inform the Church Council where the complaint shall receive Christian investigation.

8. And if members have complaints against the Church Council they shall be brought to the minister who shall investigate the complaints and also hear the accused and seek if possible to reconcile the parties.

9. If members complain against each other it shall be brought to the church and by the minister and Church Council the complaints be investigated, conscientiously decided and seek to reconcile the contending ones where possible and make peace.

10. The Church Council and ministers of the congregation or minister shall have full power to inquire into and decide all contentions.

11. If any one has any objections against persons who intend to come to the Lord's Supper it must be attended to one or more days before the Preparatory, so that the minds of others are not disturbed or hindered by it.

12. Each or all who produce dissension of any kind or strife, quarrels or seek to do so, in the church or congregation—be it between minister of congregation and members or his members against each other or endeavor to incite the congregation or members against the minister of

this congregation and seek to involve congregation and minister in strife or who live in open vices and sins, or support any vices in opposition to this ordinance and religion and will receive neither admonition nor punishment from minister or Church Council and by no means submit themselves to this Order or resist and withstand—they shall according to the command of Christ and the ordinance of His Apostles be excommunicated from the Christian church until they promise genuine amendment and show it. For the better security and more faithful maintenance of this present Order we witness the same with our own hand-writing in subscription. Done at Mercersburg, May 10, 1864.

Some Reflections.

From this article of agreement and constitution, we learn, that the Reformed and Lutheran members constituted but one congregation in this place at that time; that they occupied and owned one church building; that pastors had to be members of some Evangelical Synod; that officers must be elected from both religious persuasions; that they must be men of good report, upright and devout; that they must exercise a watchful care over the congregation and punish all outward violations of God's law; that members must aid in supporting the Gospel; that all such had a right to vote, a share in the church and burying ground, and all the blessings and privileges of the congregation.

Our Mission Work on the North Pacific Coast.

(Translated from the "Kirchenzeitung" by Ch. B. Schneider.)

"To Christianize America, means to Christianize the world." Such is the prophetic utterance of an American seer. A deeper insight into the history and developments of this wonderful land teaches us the truth of these words. "America is another name for Opportunity," says Emerson. "Our whole history appears like a last effort of the Divine Providence in behalf of the human race." The land of Columbus has become the meeting-place of the civilized and the uncivilized nations, where the individual interests are measured by the standard of the general welfare; the morbid expurgates itself and the best goes forth from the purification, as the rule of life for the nations of the earth. It is reserved for the Church to bring this process under the influence of the kingdom of grace, and to direct its structure towards glorification. The tasks are manifold and numerous. Each individual denomination has such to accomplish everywhere. Here poles and seas shake hands and the current of churchly life must necessarily flow beyond the shores of the individual State in order to feel this powerful handshaking in its depths and to cause fruit-bearing.

It is especially the Reformed Church that is being emphatically invited to participate in this common spiritual work. German energies pulsate pre-eminently in her veins and her genius bears the impress of the German mind. In America, more than in any other land, Germany makes herself influential. Strikingly did a member of the Reichstag in one of its sessions remark: "The German people has but one want—money enough to be able to emigrate to America." The impending change of the throne will be followed by an emigration such as has hitherto not been shown in the statistics. Even now the German population of the large cities in the East and in the West is numbered by hundreds of thousands. Alas! the large mass is a God estranged people; alas! it is the corrupt tendencies especially, that come to expression here. The heritage of the fathers—German piety and German fidelity—is inconsiderately squandered. A gigantic task lies, therefore, before the German Church of this land; yes, it has to do with her very existence; it has to do with talents entrusted by God. Will we bury them in the earth? Here it is of avail to advance with might, to stretch forth helping hands in every direction, and to follow up immigration closely.

Thanks be to God our Church has, during the last few years, become more and more conscious of her position and work. She has extended her boundaries beyond the Rocky mountains. But there is lacking, as yet, the true earnestness and the right enthusiasm for this noble advance. The spirit of narrow-mindedness has not yet entirely relinquished its sway. One attempts to advance, another holds back; the result is stagnation. It was not mere sanguine imagination, not mere ideal dreaming, when twelve years ago, the present superintendent of the Pacific missions, called the attention of the Church to the rapid development of the Pacific States, and energetically stepped in for the opening of mission fields. This has been shown by the result and the magnitude of the offering which Dr. Gantenbein has brought. We would to-day have far better results in the far West had the laborers received more encouragement. Instead of this, envy, ridicule, and disparagement were the only means by which not a few brothers sought to exhibit a spirit of Christian charity, and even now, one may notice scornful smiles, when mission work in the far West is the subject of conversation—a disgrace for all those who call themselves Christ's servants, and make themselves guilty of such heartlessness. Yet all who have dedicated their energies to that distant north-west mission, have ex-

posed themselves to a life of constant self-sacrifice and privation, and their names deserve to be mentioned only with honor and respect.

What did the missionary, who in 1874 was sent to Oregon, find? We came 27 years later than the Congregationalists; they had opened the doors for civilization and thus also had leveled the path for German immigration and German churches. The immigration came, the German population increased rapidly,—to no one do the natural position and the nature of the soil seem to be better adapted than to the Germans, but the Church remained back. Several hirelings, who made their appearance here and there, soon lost all influence. So it happened, that on the one hand the opportunity suddenly to become wealthy; on the other hand, the remissness of the Church, impeded through full twenty years the entrance of the Word of Life. Such was the condition of things when the first missionary of our Church began his work. Money was in abundance, God seemed superfluous. Here godlike courage was necessary to climb the walls of the stronghold. But, separated from the heart of the Church by thousands of miles, in the midst of scoffers, the servant of God ventured to set up the banner of Christ, and the Lord was with His servant. Storms came and at the same time courage increased. Courage begets courage and confidence. The scattered members of a former congregation in the city of Portland gathered themselves again into a small flock, to which, in a rented hall, the Word of God was now proclaimed. The children perceived for the first time the true meaning of Christmas; the development of true spirit life gradually began to make itself influential in the German life of that city. Several of the leading citizens of Portland supported the organization of a congregation and the purchase of a lot for a small church. These results presuppose, nevertheless, tireless exertion and great patience on the part of the missionary, and the East still yet, had to provide the bulk of contributions. But in missions, to gain firm footing, means to gain everything, at least for him who judges of the future by the bright side of life. Dr. Gantenbein now visited the South and West of the State of Oregon, also Washington Territory. Everywhere he met Germans who were not averse to opening their doors to Christian catechization and to Christian preaching. Salem, in Southern Oregon, Walla Walla, in Western Washington, and Seattle in the North on Puget Sound, were had in view for future mission stations. Rev. Muellhaupt came from California to take charge of the first named field. From St. Chrschona, Rev. Maechtersheimer was sent out to Walla Walla. Each of the missionaries occupied an appointed district over which his missionary journeys extended. At that time there were few railroads and wagon-roads. The settlements were many miles apart and the thicket of the seemingly endless primal forest was nothing less than cheering and inviting, nevertheless they pressed unflinching on. Everywhere Reformed settlements were found, whose founders had come from Lippe Detmold and other places of the old fatherland, and had settled here. All around Portland, in a circuit of sixty miles, out stations were founded, in which monthly, once or twice, public worship and Sunday-school were held. The settlers came a distance of ten miles to bring to the Lord their due thankofferings. The working force required strengthening. From the Mission House in Wisconsin came Rev. Lange and took charge of the newly founded Canby mission, some 24 miles south west of the metropolis. Here the settlements were closest together and the missionary outlook most hopeful. What wonder that various other denominations sent their messengers to the same field. The Lutherans, Presbyterians, and Baptists attempted to take firm footing. But as everywhere, so also here, the greatest love triumphed. Setting aside all personal considerations, with unselfish resignation and sacrifice, Rev. Lange entered upon the work of his Master. Day and night, summer and winter, was he active, advising all, helping all, and was all to all.

Out of veneration and respect his co-laborers left the entire field to him. To-day there are in that district self-supporting congregations. The Word of the Cross began to show its vital energies, the seed of the young plant was scattered in all directions. In the year 1880, we find there were five incorporated congregations and six preaching points. Wealth and the number of inhabitants grew uncommonly fast, and along with them the needs of spiritual life. During the course of the following two years five new missionaries arrived and took charge of new fields. East Portland, Albina, Stafford, West Union, Tualatin, Damascus, Sandy (Oregon City), Waldo Hills, in Oregon; Seattle and Washongal, in Washington Territory, are in the statistics of 1883 pronounced specially promising. Almost at the same time a congregation was organized in Astoria—the Venice of the Pacific Ocean,—and was connected with the Portland charge. On the other side of the Columbia river, sixty miles east from the last named city, near the landing-place of Oak Point, a number of Reformed families from Pennsylvania, has settled. By their request they were connected with a number of neighboring Germans, a congregation was organized and placed under the care of Dr. Gantenbein. Meanwhile St. Peter's congregation and the congregation in the city of Portland had become self-supporting. The number of inhabitants had within eight years grown from

12,000 to 35,000, of which about one-ninth are Germans. The superintendent considered it necessary to found an institution of learning, in order that, at some future day, a Theological Training Institute might grow out of it. All this, of course, caused severe struggles, as along with wealth self-confidence and frivolity also increased. The German Turners and their like-minded associates worked with untiring zeal for their opposition school. Upon their banner was the inscription, "Independence from Church and State." It was only through the utmost efforts and self-denial that the young ward could be kept alive. Our country schools, on the other hand, enjoyed far more patronage. In Salem, Stafford, West Union and Seattle the parochial schools were flourishing. Nearly 200 children were at that time under the care of the Reformed Church. In addition came the Sunday-schools with a far greater number. Consistories and Sunday school teachers, grounded in faith, stood faithfully by the missionaries, and the members of the congregations contributed according to their ability. But it must not be concealed that on the whole poverty still had to be struggled with. To the early pioneers of a country falls the lot of rooting out the dense primal forest, and only the following generations can harvest what the fathers have sown. Succeeding generations are necessary to render a single section of country fruitful, and the majority of our congregations are still in the primal forest.

The year 1883 brought with it, after the completion of the Northern Pacific Railroad a general business depression. The extravagant expectations which were based on that event resulted in utter failure. Like a flash of lightning from the clear sky, the sudden change had an influence over every sphere of life. In missionary work also, many bitter, sad experiences were had. Missionaries gave up their posts and congregations remained without any ministrations for months. Calumny and the spirit of revenge did their part, so that the report for 1883 included no marked change, or progress. The latest and most important is the opening of the Mission Institute with two pupils. But, encouragement is lacking, means are wanting, and yet such an institution is of absolute necessity for future progress.

At present there are eight ministers of our Church on the North Pacific coast and the ninth is on the way. One of the ablest men of our Church has been commissioned. It is Rev. J. B. Braun, one of the pioneers of Nebraska, formerly professor in St. Chrschona and in Calvin College. The crisis of 1883 is gradually being overcome and the hopes of a bright future begin to be fulfilled. The 14 congregations possess the possibilities of princely wealth. The thousands of acres of land will, in half a century be worth millions, and the help that is now given to the far West may be repaid ten fold. Oregon and Washington Territory include 67,000,000 acres of unsurveyed land. Its wealth of good iron approaches that of Sweden and Russia. Every square mile of land may be utilized for cultivation, cattle-raising, or the lumber-trade, indeed, new wheat regions of the Territory excel in productiveness every land of the world.

Dr. Josiah Strong, in his celebrated book "Our Country," which, since its appearance in 1884, has seen its twenty-fifth edition, says: "Remember, it is the West, not the South or the North, which holds the key to the nation's future. The center of population, of manufactures, of wealth, and of political power is not moving South, but West. Religious, educational and political institutions are yet embryonic; but their character is being rapidly fashioned by the swift, impetuous forces of intense western life. The West is to-day an infant, but shall one day be a giant, in each of whose limbs shall unite the strength of many nations."

Brethren, remember that the Lord has given the far northwest to our dear Reformed Church; remember, that our 14 small congregations with their schools, are surpassing in strength all other German denominations. There the Lord stretches out his hands to assist us. It is worthy of manly efforts. What we want, is men; men of unbending character and firm faith; men of self-denial and self-sacrifice; men that can accommodate themselves to the day of small things; in a word; disciples filled with the love of Christ. With such warriors the Lord will conquer the world.

R. SCH.

For the Messenger.

A Letter from Mercersburg, Penna.

Several years ago the young lady students of Mercersburg College organized a literary association which they appropriately named the "Alcott Literary Society of Mercersburg College." Their object, of course, is literary culture and self-improvement. The Society issues a semi-weekly paper, called the *Alcott Gazette*, the articles in which are characterized by a gracefulness of expression and solidity of thought which would compare favorably with the productions of older and more practiced writers.

With a somewhat rare liberality, the Society has determined to entertain and instruct the community at large by a series of public and free lectures, by gentlemen of acknowledged ability and reputation. The first lecture of the season was delivered in Trinity Reformed Church, of Mercersburg, on Tuesday evening, Dec. 14th, by the Rev. Dr. E. R. Eschbach, of Fred-

erick City, Md. The subject of the lecture was a description of a recent trip across the continent made by Dr. Eschbach and several friends. The acknowledged ability of the lecturer attracted a large and sympathizing audience, which listened with unflagging interest to the graphic and most picturesque descriptions of the grand scenery of the Rocky Mountain region, to a consideration of which the lecture was mainly devoted. The entire lecture was one of singular interest and beauty; and, as a literary composition, it defied all adverse criticism. Perhaps its most striking feature was the rare and accurate selection of words to describe the stupendous monuments of Almighty power, which the Rocky Mountain Range so profusely presents. Dr. Eschbach's word-painting was so vivid and graphic, especially in his description of Gray's Peak, that the huge rocky pile rose gradually and grandly before the mind's eye in all its naked and rugged sublimity.

The flowery beauty of the plains and valleys, the geysers and various springs and rocky formations of the far-famed Yellowstone Park and Yosemite Valley, were all described with equal felicity and vividness. The quiet elocutionary power displayed in the delivery of the lecture, fully corresponded with its completeness as a literary composition of surpassing merit. The large and intelligent audience was warm in its encomiums of the unwonted literary repast to which it was invited by the ladies of the Alcott Society. He who would have felt aught else than satisfaction with the interesting and instructive lecture, would, indeed, have much valid reason for a want of confidence in his literary judgment and taste.

An appropriate and well written introductory address was delivered by Miss Mary C. Burgess, by whom the lecturer was also introduced to his audience. The young ladies of Mercersburg College varied the exercises of the evening very pleasantly by singing a fine musical composition, accompanied on the organ by Miss Edith, a young lady of eleven summers, and daughter of the Rev. Dr. Aughinbaugh, president of the college. A vocal solo by Miss Edith Rearick, who was also assisted by Miss Edith Aughinbaugh at the organ, was much admired by the musical critics in the audience.

L.

For The Messenger.

The New York German Missions.

We had the pleasure of spending the Christmas Festival with the St. Paul's German Mission on Ninth Avenue, N. Y., under Pastor Fox. The services on Christmas were well attended, especially on Christmas evening, when it was deemed necessary to charge twenty-five cents for admittance, lest the crowd should be too great. The chapel was neatly decorated, and some forty of the Sunday-school scholars said short Christmas pieces, to which the audience listened with much attention, and as we believe with profit also. Most of them were in German, but a considerable number of them were in English—well selected, under the eye of the pastor. After the service, somewhat protracted, each scholar received a Christmas gift.

To keep a mission like this together, and to prevent the baptized members, who soon learn English, from floating off into other churches by scores, it is necessary for the pastor to use both languages in the Sunday school and catechetical class. Pastor Fox, as the result of experience, found this to be so urgent that he has established two Sunday-schools, the German in the forenoon and the English in the afternoon, both of which are under competent superintendents. The arrangement works well.

We observed manifest signs of progress made since our last visit to it, a year or two ago. A new Mission Sunday-school has been established in 65th street numbering about one hundred scholars, which is suitably located and promises well for the future. It had its Christmas service on Sunday after Christmas, and the little folks here as in other schools received Christmas presents as well as Christmas lessons. Mr. Berge, elder in pastor Busche's church, was present and delivered an appropriate address.

The new church on 52nd street is approaching completion, as fast as it can in the circumstances. During the summer it was expected it would be dedicated at Christmas, but the strikes in New York and elsewhere interrupted its progress every now and then, and delays were the result, enough of them to exhaust the patience of the building-committee as well as the contractor, the Baumeister. The strikes, however, have now all subsided, and the carpenters and others are at work in all parts of the building. In a month or so the lecture room will be occupied by the mission, and in a few months more the entire building will be ready for consecration.

Mr. John Ruck, one of the elders, who has put up many buildings in New York and Brooklyn, has superintended the work from the beginning, spending much of his time in overseeing and directing, so that the work may be of the best kind. He has assumed all the financial responsibility of purchasing the ground, for \$15,000, and of constructing the building thus far. He has given to it much of his time, and one third the cost of the lot out of his own means. Hence the new church is to be called the Martha Memorial church, in honor of his sainted wife, who was active in her lifetime in founding the mission, a comfort to her family, the

congregation and the pastor. The property, hitherto carried on Mr. Ruck's broad shoulders, will now be handed over to the trustees of the congregation. The deed has most likely been written out by John M. Ruck, junior, his father's lawyer, and by this time most probably been put on record at the right place.

The other members of the mission, although mostly poor, have also been liberal in their contributions to the erection of the new church. Herr Conrad, a rag-picker, and his wife, also a rag-picker, subscribed \$100, and that was as much as the larger contributions, when circumstances are all considered. Other members gave in the same liberal spirit.

Of course there will be some debt on the church when it comes to be dedicated; but it ought to be as small as possible. It is hoped, therefore, that contributions to this object from Pennsylvania and other states will flow in freely between this time and Easter, so that it may then be a minimum. The mission, as we know it, is eminently worthy of assistance from sister churches. It ought to have it, right liberally. If we should speak of its prospective usefulness as it presents itself to our own imagination—mellowed by experience, some of our readers might regard us as romancing, and so we restrain ourselves—New York is as bad as Sodom, with this difference; it has many righteous souls in it who are trying to keep down its corruption. But the English churches do not keep up with the increase of population, and with the German portion the destitution is much greater.

The Martha church will, we believe, be a busy, active, and enterprising agency in doing a good work for the Master. It will have a handsome house, in a quiet, well built street, and in the heart of a large German population, who need the Gospel much more than they do their daily bread. It should therefore have the prayers and sympathies of our Reformed household of faith generally.

THEODORE APPEL.

For the Messenger.

Corrections.

In the closing paragraph of the article by H. K., in the MESSENGER, of December 29, occurs this language: "For it is general, and comprehends the word in every channel of its operation, baptism included," which is a misstatement by the writer and ought to read: "For it is general, and comprehends the word in every conceived channel of operation for man's new birth, baptism included. Typographical errors ought to be corrected as follows: Christ is present in the administration of baptism as (not "of") the "last Adam." The Heidelberg Catechism teaches (not "touches") baptismal regeneration. H. K.

Family Reading.

It Doth Not Yet Appear.

Earth sings her parables of loss and gain
In boldest speech,
Yet heights sublime which spirits shall attain
She cannot reach.
Aerial whispers float o'er land and sea,
"It doth not yet appear what we shall be."
Her royal purples and her crown of gold,
Her white attire,
The sceptered lilies which her summers hold
With flames afire—
All fail to show the glory we shall see—
"It doth not yet appear what we shall be."
Who from unsightly bulb or slender root
Could guess aright
The glory of the flower, the fern, the fruit,
In summer's height?
Through tremulous shadows voices call to me,
"It doth not yet appear what we shall be."
Triumphant guesses from the seer and sage
Through shadows dart,
And tender meanings on the poet's page
Console the heart.
O songs prophetic! though so sweet are ye,
"It doth not yet appear what we shall be."
—Sunday Magazine.

False Steps.

"Did you ever see Macready?" said a friend, or rather an acquaintance.
"No; I never saw a play or player on the stage, except, indeed, some Chinese in San Francisco."
"Is it possible? Well, of course, you would not care for farces and such things as they trot out, but tragedies now—to see the beginning of the plot and the whole thing coming out in a scene of terror—I wonder you would not like to see that."

"Well, if I might respond to your rhetoric in rhyme, I might say:
"I've seen them on the honest page,
But never on the made-up stage."
"Ah! I'm for the tragedies every time."
There was not much use in pursuing the theme with this philosopher. It was as well to turn to the weather and go thinking for one's self.

Tragedies! Yes, I have seen tragedies. I remember long years ago Vesuvius was just settling down after some disturbance, and every visitor to Naples who could climb to the crater did so. To walk up through scoræ and sand above the ankles was difficult, but safe; to get down was easy, but unsafe. Your feet were entangled in the

rubbish, and if you did not lean well back you fell, and sometimes rolled over and over before regaining your balance. So just thus a young American lost his life, and they told of the grief and misery of his family as they carried away the body—which had rolled over and over—just as many an adventurous Alpine climber has done in the snow, till the system could stand the series of shocks no longer and the life left it. One unfortunate step, and downward, downward to death!

I have seen such tragedies where there were no burning mountains, but faces burning with shame and hearts breaking in misery. Let me recall some of them.

He had gone through college, and by the kindness of a well to do uncle was given a "trip on the continent." It was in the days when there was less rapid traveling than now, and when tourists lingered in the cities. He went to Wiesbaden. The gambling tables had not then been put down, and every tourist going to see the sights went through the rooms. He saw refined men and women seated, anxious, silent, putting down their money; and when fortune smiled on them, the rake of the representative of the table pushing to them handfuls of gold coin from the heap, or from the pile in the centre. Day after day he watched, till he concluded he might as well "take his chance for once." He did, and fortune smiled on him. He came home; he settled down for life; but health or something else took him over to the neighborhood of Nice every season, and his sudden death there shocked his friends. They knew more than they said, but the world came to know that every penny he had was gone, that he was an habitual gambler, and that his own hand had brought the end. "Shocking tragedy," the papers said.

He was going to college, and had to pass through a town then stirred greatly by the performances of a traveling company. His father, not without reflection about it, and on the plan of taking the edge off his curiosity and safely satisfying him, took him to the extemporized theatre. "This once only, Charlie," he said. "It is not the place for you as a student, nor, indeed, for most people at any time." And Charlie so far respected his father's word that for years he acted on it; but the memory of that night and its excitement went with him. The thing had firm hold on his imagination; and when he was through college, and in a sense his own master, in the city of—, he became an attendant of the theatre just as often as he could. He is not dead, except to his family. He is living, and with a family, but the mother of them is not recognized by his kindred. "No one knows just what he is," they say to one another; "but she was about the theatre somehow, and she declares, and he, too, that they are not married, and see no need for it. The chances are she has had a history and could not be legally married." Poor Charlie! his life is very unlike what it promised when he entered college. He has gone steadily down, and will probably go yet lower.

She was a farmer's daughter, and set out for herself with honest enough intentions. Away from home influences, and in a new and quite different atmosphere, Matilda—Tillie, they called her at home—changed a good deal. Still her life was irreproachable, and her fair face suggested no humiliating folly. There was a dance room in the neighborhood, run in the interests of a "place of entertainment" where "wine, brandy, rum and gin," were the popular refreshments. The girls in the neighborhood sometimes went to it "on the sly." A companion persuaded Tillie to go, and a male friend was introduced. He talked well; he was very agreeable; the honest country girl had never seen anything so fine nor any one so agreeable. He invited her to "refreshments." He saw her home. He got the promise of another interview—and we need not detail the downward steps—the scoundrel is travelling and lying in another state, and rarely gives a thought to this victim. She has changed her name, she has taken round about ways to lead her people to think she is dead—and in a sense, she is—dead to self respect, to purity, and to every affection that goes to make honest and happy life. One false step, and attendant entanglements and destruction.

It was New Year's day, and not long after the war. Beebe—so his friends called him, from the initials of his given names, Berkeley Bonsall—had gone into the army a mere boy, and came out of it with credit. He was, socially, well to do, the tradition being, though probably of little more value than a thousand other such—that he was of the same stock as Bishop Berkeley. Beebe made calls, and declined offers of wine. His friends rallied him, argued with him, and at length persuaded him so that when the pretty Miss Clarkson pressed some on him he drank it. "Now Beebe," said his friend as they left, "I'm glad you have got over your nonsense; you'll be all the better of it, and a man like the rest of us." Yes. He became like the rest of them—only worse; for he was genial, generous, self forgetting and impulsive, and the very elements of good in his character, won to the side of evil, precipitated his ruin. The younger sister of Miss Clarkson became his wife, and the mother of his children. "Better far," she owns to her family, "if she were his widow;" and she probably soon will be, or the equivalent of it, for Beebe is in an inebriate asylum, and his wife's solicitor has the case in a divorce court. One step—and the "scene of terrors" at the end—a veritable tragedy!

Fred Dinkhalter, German by family,

had a good education, and learned two other tongues than his own with ease, so that he was a useful correspondent, and at length cashier of the bank of Cole, Matier & Co., which did a large Connecticut business. There was, he learned from correspondence going through his hands, an enormous rise in certain Portuguese bonds, the payment of which long been counted hopeless. If he could only buy a lot of them! But he had little money. There was much of it, however, passing through his hands, and he could—after selling at the certain rise—put it back, and no one would be the wiser. Why, not? Hadn't he seen the inside of things and known just how many rich men made their money? And he bought the bonds, and made a profit and repaid the money and nobody knew of it—but his own conscience, and his Maker. And the conscience lost its power of seeing moral distinctions, and the Maker perhaps said:—"He is joined to his idols; let him alone." This at least we know, that after "years of faithful and effective service," as Cole, Matier & Co testified, irregularities came to light; Dinkhalter was arrested, tried, convicted, and is now serving the dreary years of a penal sentence.

Yes! I have seen, and so has every man that keeps his eyes open, tragedies enough—sadder by far than that on Vesuvius, but like it, with the first false step, the lost balance—and ruin.—*Dr. John Hall in the New York Ledger.*

The Infant Saviour.

What a contrast! A Child in the manger, yet bearing the salvation of the world; a Child hated and feared, yet longed for and loved; a Child poor and despised, yet honored and adored; beset with danger, yet marvelously preserved; a Child setting the stars in heaven, the city of Jerusalem, the shepherds of India, and the sages of the East in motion; attracting the best elements of the world, and repelling the evil! This contrast, bringing together the most opposite, yet not contradictory, things, is too deep, too sublime, too significant, to be the invention of a few fishermen.

Yet, with all these marks of divinity upon Him, the Infant Saviour is not represented, either by Matthew or Luke, as an unnatural prodigy, anticipating the maturity of a later age, but as a truly human child, silently lying and smiling on the bosom of His virgin mother; "growing" and "waxing strong in spirit," and therefore subject to the law of regular development, yet differing from all other children by His supernatural conception and perfect freedom from hereditary sin and guilt. He appears in the celestial beauty of unspotted innocence, a veritable flower of paradise. He was "that Holy Thing," according to the announcement of the angel Gabriel, admired and loved by all who approached Him in a child like spirit, but exciting the dark suspicion of the tyrant king who represented His future enemies and persecutors. Who can measure the ennobling, purifying and cheering influence which proceeds from the contemplation of the Christ-child at each returning Christmas season, upon the hearts of young and old in every land and nation. The loss of the first estate is richly compensated by the undying innocence of paradise regained.—*Rev. Philip Schaff, D. D.*

"I'm Handling Trust Funds."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting, as he laid them down, one by one.

After a brief silence I said: "Mr. H—, just count out \$50 from that pile of bills and make yourself or some other person a Life Member of the Christian Giving Society!"

He finished his count, and quickly replied, "I'm Handling Trust Funds Now!" His answer instantly flashed a light on the entire work and life of a Christian, and I replied to his statement with the question:

"Do you ever handle anything but Trust Funds?"

If Christians would only realize that all that God gives us is "in trust," what a change would come over our use of money. "I'm Handling Trust Funds Now."

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business.

A business man who had made a donation of \$100,000 to a Christian enterprise, once said in the hearing of the writer:

"I hold that a man is accountable for every six pence he gets."

There is the Gospel idea of "Trust Funds."

Let parents instruct and train their children to "Handle Trust Funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. H— for the suggestive remark: "I'm Handling Trust Funds Now." It will help us to do more as the stewards of God. May it help others!—*The Christian Giver.*

The word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—*James Hamilton.*

Youth's Department.

The Book of the Year.

Of all the beautiful fancies
That cluster about the year,
Tiptoeing over the threshold
When its earliest dawn is here,

The best is the simple legend
Of a book for you and me.
So fair that our guardian angels
Desire its lines to see.

It's full of the brightest pictures,
Of dream, and story, and rhyme,
And the whole wide world together
Turns only a page at a time.

Some of the leaves are dazzling
With the feather-flakes of the snow;
Some of them thrill to the music
Of the merriest winds that blow.

Some of them keep the secrets
That make the roses sweet;
Some of them sway and rustle
With the golden heads of wheat.

I cannot begin to tell you
Of the lovely things to be,
In the wonderful year-book waiting,
A gift for you and me.

And a thought most strange and solemn,
Is born upon my mind,—
On every page a column
For ourselves we'll surely find.

Write what we may upon it,
The record there will stay,
Till the books of time are opened,
In the court of the Judgment Day.

And should we not be careful
Lest the words our fingers write
Shall rise to shame our faces
When we stand in the dear Lord's sight?

And should we not remember
To dread no thought of blame,
If we sign each page that we finish
With faith in the dear Lord's name?
—*Our Sunday Afternoon.*

Jennie's Watchword.

BY MINNIE E. KENNEDY.

"What an easy little verse!" exclaimed Jennie, as she opened the daintily-illuminated little volume from which she studied a text every morning.

There was a verse for each day of the year, and Jennie called them breakfast-verses, because she recited them to her father and mother at breakfast-time.

Each morning she learned one perfectly, so her mind was becoming a storehouse, in which were garnered Bible treasures. Her morning text was her watchword for the day, and she tried to remember it and act on its teachings.

"A soft answer turneth away wrath, but grievous words stir up anger."

It was not a hard task for the little girl to learn such a short verse, and long before the breakfast-bell sounded its summons she could recite it perfectly.

"That will be a hard verse to remember if the girls tease me at school," thought Jennie, as she laid her little text-book aside.

A hasty temper was one of Jennie's greatest faults, and though she struggled hard to overcome it still it often led her to make unkind speeches to her little schoolmates, some of whom loved to tease her merely for the sake of arousing her anger. The very first day that she had gone to school, when she was quite a little girl, she had come home in tears to her mother to complain that the girls had called her "little pepper-pot," and said that she got cross at everything.

I am afraid she often gave her little friends plenty of occasion to make this charge and deserved the name they gave her, but they were very much to blame, too, in trying to make her angry by teasing her and arousing her hasty temper.

"A soft answer turneth away wrath." The words lingered in her mind long after she had repeated them at the breakfast-table, but it was not until recess that she found any occasion for putting them into practice.

Several of the children had gone out to the broad, smooth sidewalk in front of the school-house to jump rope, and Jennie was turning one end of the rope when the little girl who was jumping caught her foot in the rope and tripped.

"That was your fault!" she exclaimed angrily, turning to Jennie. "You turned the rope so high that I couldn't jump just on purpose so it would be your turn to jump. It wasn't fair, so!"

Jennie's cheeks flushed and her eyes sparkled with anger, for she knew that her little schoolmate's charge was unjust. Generally she would have returned an angry answer, and a quarrel would have

followed, but her watchword came to her mind, "A soft answer turneth away wrath." It was very hard for the little girl to put it into practice just then, for she was angry at her little schoolmate, and she did not feel at all like speaking kindly to her, but by a mighty effort she conquered her temper and said pleasantly:

"I'm sorry if I turned the rope carelessly, Mamie, but indeed I didn't mean to. You can take my turn to make up for it if you want to."

The angry expression left the little girl's face, and she looked ashamed of her hasty accusation as she heard Jennie's pleasant answer.

"O, I didn't really mean that," she answered quickly, as she took Jennie's place at the end of the rope. "I was so cross because I tripped that I didn't mind what I said. You was real good not to get mad at me."

Don't you think Jennie was glad that she had mastered her first hasty impulse?

"I'll try a 'soft answer' again," she said to herself, and several times that day she averted disputes by speaking gently, instead of angrily, when she was tempted to lose her temper.

"I'm going to take that verse for my watchword always," she said to her mother that night when, cosily tucked up in her little white bed, she was having her good-night talk and kiss, and had told her mother how many times it had helped her through the day.

Of course, she failed sometimes, and the hasty words would come before she remembered the "soft answer," but many times she proved herself a little peace-maker, and not only avoided quarrels herself, but prevented disputes among her school fellows.

I wish all little girls could be persuaded to try Jennie's watchword, "A soft answer turneth away wrath, but grievous words stir up anger."—*Presbyterian.*

The Songs of Youth.

A hardened sailor lay in his berth, sick and nigh to death. No words of entreaty or instruction seemed to interest him or reach his heart, until the man of God repeated to him the words of the twenty-third Psalm from the Scotch version. It was a Psalm his mother taught him, and immediately his attention was gained, and his heart was won to hear the words of grace and mercy and salvation.

A touching story is told of a little girl captured by the Indians, and brought up away from home and friends. She had changed beyond recognition. She had forgotten her name and that of her parents; and when at last peace was proclaimed, and the captives were brought back by the Indians and restored to civilization, and the people who had lost relatives went out to meet them and identify them, no one was able to recognize this girl. She knew no one; no one knew her.

An anxious mother sought in vain for some token by which she might identify her child. At length she stepped back a little and began to sing a hymn which she had taught her little one in her early infancy. She had only sung a few words when the liberated captive recognized the old familiar strain, and eagerly rushed into her mother's arms. The dead was alive, the lost was found. Shall there not be some heavenly recognitions even more joyous than was this, when amid the strange brightness of celestial forms, we recognize among the melodious voices of the redeemed some tone that strikes a secret chord within our hearts, and recalls to us our mother's songs at eventide, and aids us in the recognition of that blessed world?—*Exchange.*

Harry's Diary.

BY MINNIE E. KENNEY.

Harry's face was radiant with delight when Aunt Bessy gave him a pretty little diary on New Year's morning. He loved to write, and he was sure that he would spend many happy hours in filling its pages with a record of his daily doings.

Upon the first pages he wrote in a plain, round hand a list of the resolutions he had made for the new year; and he determined to record the broken ones as well as those he succeeded in keeping.

Aunt Bessy was surprised, one afternoon, to discover Harry sitting in his room, mournfully turning over the pages of his diary.

"Why, Harry, my boy, what is the matter?" Aunt Bessy asked, sitting down beside the manly little fellow, and putting a loving hand on his knee.

"It's my diary. There are so many bad

things in it that I can't bear to look over it. I've broken all my resolutions ever so many times, though I've tried to keep them, and I'm so discouraged. I don't mean to keep a diary any more. I don't want all the wrong things I do to be written down in a book, and I've been trying to rub them out."

"Did you ever think of that other Book where every word and thought and deed of your life is continually being recorded?" asked Aunt Bessy, as she smoothed his tumbled hair. "If your diary is so full of wrong doing that you cannot bear to look over it, what must be the record in that other Book!"

The tears almost started, and Harry said, with a little show of effort in his voice:

"O aunty! that must be nothing but sins. I can rub things out of my diary, but I never can take any thing out of that book,—can I?"

"No, darling, you cannot blot out one wrong deed; but do you know what will make it pure and white?" asked Aunt Bessy tenderly.

"The blood of Jesus Christ cleanseth us from all sin," she repeated softly, as Harry looked up with a questioning face. "That will blot out all our transgressions; for we have God's own promise for it. We might well be discouraged, and give up in despair, if we only had our own righteousness to depend upon; for not even an hour is sinless, but we can trust ourselves to Christ's righteousness. You may rub the record of your failures out of your little diary, and no one will know of them but yourself; but the page will not be pure and white as it was before, for it will show the marks of rubbing. It will not be so with the pages of that other Book; for the Saviour's blood will blot out all the dark records of sin, and make it spotless. Are you trusting in Him, Harry, or are you trying to walk in your own strength?"

"I am trusting Jesus," said Harry, as he straightened himself up with manful determination,—"I am trusting Jesus."—*S. S. Times.*

Boy's Leisure Hours.

A boy was employed in a lawyer's office, and he had the morning paper to amuse himself with. He began to study French, and at the little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the Eclogues of Virgil, but could not read it, so he purchased a Latin grammar. Day by day he studied this, and finally mastered its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of 'Virgil,' my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began on a little book on English History that he found on the road. Having learned that thoroughly, he borrowed of a minister "Goldsmith's History of Greece." This good man became greatly interested in him, and lent him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times. Boys, it will pay to use leisure hours well.—*Anon.*

Pleasantries.

The sweets of married life should never be kept in family jars.

There are in Massachusetts 65,000 more women than men. That is why the women have to stand in the horse-cars.

A lyre five feet high has been found by Dr. Schliemann. We have bigger lyres in this country, but they are not spelled that way.

"Ma, what is this coal pool I read about in the papers?" asked little Johnny. "I'm sure I don't know," was the reply, "unless it is where the miners go in swimming."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.
Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D. } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it. We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, JANUARY 12, 1887.

REDUCTION IN THE SUBSCRIPTION PRICE OF "THE MESSENGER."

By action of the Board of Publication the Subscription Price of "The Messenger," after January 1st, 1887, will be \$2.00, postage included.

Prof. William M. Nevin has written two beautiful articles for the *Independent* about "The Old Meeting-houses of Cumberland Valley." The genial contemplative spirit of the man is seen in every line.

The Superintendent of our Publication House is right in saying in an advertisement of THE MESSENGER, "Do not send any monies or draw any checks to the order of the Editor-in-Chief." People are falling into that habit of late. The Editor-in-Chief has no more to do with receiving or disbursing money for the paper than the Superintendent has with editing it. The duties and responsibilities of the two are entirely separate and distinct. Communications intended for the paper should be addressed to THE MESSENGER, and all business letters to the Reformed Church Publication Board.

Another Holocaust.

Not since the Ashtabula disaster have we had such a holocaust as that which occurred near Tiffin, Ohio, on the 4th inst., when a passenger and a freight train collided. The coaches caught fire and nineteen mutilated and charred bodies were taken from the wreck. The details of the scene are heart-rending. One man with his limbs fastened in the broken timber was literally roasted to death, in the sight of those who could not save him. Another accident in which one man was burned to death and several people badly injured, occurred the same day near West Springfield, Mass.

The Railroad officials say that they have been looking for years for some way of heating cars without this dreadful risk, and more than five thousand suggestions have been made, but not one of them has been of practical value.

Raising Endowments.

There are two ways in which large endowments can be raised. The one is by the large gifts of wealthy individuals and the other by general contributions in smaller sums on the part of people in ordinary circumstances.

As a rule institutions of learning have been placed on a good financial basis by individuals, and it is astonishing to see what is being done in that way now. Almost every week we hear of large sums bequeathed, and the amounts given are dwarfed only by the lavish expenditures of some of the early emperors who had a favorite project in view. Rich men build their most lasting monuments in that way, and often so make friends of the mammon of unrighteousness, that when they fail will receive them into everlasting habitations. It is but a proper disposition of what has been given them, for the benefit of their fellow men and the glory of God. It is better far to do this than to toil for unknown heirs, or to be as one to whom Shakespeare says,

"If thou art rich, thou art poor,
For like an ass whose back with ingots bows,
Thou bear'st thy heavy riches but a journey,
And death unloads thee."

We have perhaps no millionaires in our Church, but we have many wealthy men who could endow a single professorship without injustice to their children, and we hope that some such men will mark this year by a generous act.

The second way of raising endowments is by the contributions of more people, in smaller sums. Five dollars each, given by ten thousand people, would amount to as much as the fifty thousand of one man. And the only trouble is in securing so many contributors of the smaller sum.

The people are not organized for this work, and it often falls short for want of general co-operation. We think, however, that much could be done in this way, and the trial should be made to reach all our people, just as the Roman Catholics, and Methodists do.

If pastors and elders would only work before their own doors as the people of Jerusalem did when the walls were to be built, doubtless an average of one dollar for every member of the church would be secured. Some might fail to give through indisposition or inability, but still the average would be reached. Let every minister see how many members he has and resolve not to fall beyond that average.

That, with the large contributions would secure a goodly amount for our Institutions of learning.

Mormonism and its Dangers.

We wish that the Christian sentiment of the whole country could be so aroused as to demand of Congress some law that will prevent Mormon emigrants from landing on our shores. The necessity of such a law is recognized by almost every one except the lawless Mormons themselves; and yet unless the National Legislature is forced by pressure from without to do something, the present short session will be passed in tariff tinkering and wire-working for future political ascendancy, without any action on this subject, that will be of any practical avail.

We do not know the full scope of Mr. Edmunds' bill, passed some time ago. We only know that the power of Mormonism is already so great that it is hard to enforce it, and that while prohibiting polygamy, it does not prevent the Mormon Church from being reinforced from abroad. Under the hypocritical profession of having yielded the point of polygamy, the disciples of Brigham Young are gathering converts by thousands from all quarters of the globe and laying the foundation of a bloody despotism that is no small feature of their iniquitous rule. A writer in the New York *Tribune* said some time ago: "In 1847 Brigham Young, with 148 persons, entered Salt Lake Valley. In 1860 there were 40,000 Mormons in Utah. In 1870 there were 87,000, in 1880 there were 125,000, with about 25,000 more in adjacent States and Territories. There are at least 100,000 more in their mission field and conferences throughout the world. 'And the man who fifty years ago, with a lie in his mouth and a stolen manuscript in his hand, proclaimed one of the most monstrous delusions of all time, has a following of more than a quarter of a million of souls.' By the tithing system \$12,000,000 are annually collected. A powerful press and publishing interests defend their doctrines and their schemes; men of learning, eloquence, and shrewdness are enrolled in their ranks, and their representatives and their money seek to control action in legislative halls at Washington, and to control public opinion and silence opposition through the press of the metropolis."

For thirty years this powerful and baneful organization has been worked to its full capacity. All attempts to suppress or even abate the nuisance seem to have made its agents more bold in their work. Within a few months three hundred deluded people were landed at Castle Garden, New York, on the steamship *Wyoming*. Some came in families, others were separated husbands and wives; and comely looking girls, who had been persuaded to give up homes in Europe and come here under the promise that better homes would be given to them in Utah. According to their simple conversation with officers of the government, they were led to believe that one man named "Mr. Mormon," or another named "Mr. Elder," had assured them of this, and there was an agent present ready to furnish them means of transportation. The Board of Emigration sent a few of them back to their native countries, but most of them were allowed to land because they could show that they were not paupers. The only requirement the Commissioners could make was that they should give security that they would not be a "public charge," and this requirement they could meet through funds provided by the Mormon Church.

The annoyance given by the officers in New York, induced the Mormon missionaries to make Philadelphia their port of entry, and shortly afterwards, three hundred more were brought to our docks on the *British King*. They were met by the General Agent of the State Board of Public Charities, and the Emigration Agent, acting as United States Commissioner,

who although alert men, found they could do nothing, because there was no law that could be enforced. The missionaries who had these people in charge were defiant and boasted that they would bring in their usual complement of five loads every year.

Meanwhile the leaders in their conferences exhort the saints to stand firm and never surrender their divine rights as revealed to them by the prophet. They believe, or pretend to believe, that any attempt to suppress their filthy customs which would pollute the family, is to be regarded as religious persecution. All this time this growing power is becoming a menace to the government. "Mormonism is not dying out. The Mormon vote is solid. It is a unit for Mormonism. Almost every officer, territorial, municipal, or local, is a dignitary of the 'Church,' and in free America this so-called Church governs a territory and governs it in the interests of crime and despotism. Its priests hold the balance of power in Idaho, and are fast gaining political control of Nevada, Arizona, and New Mexico by colonization schemes. In 1881 they sent out of the country 189 missionaries, besides sending 79 into Arizona to secure the best tracts for colonization. On one day 61 Mormon missionaries dined at the Grand Union Hotel and then sailed from New York, and a few days after 30 more left Salt Lake City. They have emissaries in nearly every civilized country, and nearly every nationality is represented in their organization. No Church sends foreign missionaries to bring proselytes to America, wherewith to strengthen and maintain its system. But this organization sends out more missionaries than the American Board and brings back proselytes, with no idea of American institutions, and no care for them, for colonization, and to strengthen, toil for, and support the schemes of Mormon leaders, and does it under false pretences of the most daring criminality and magnitude, and calls it Church work. Their proselytes come hither by thousands. With perverted ideas of government and with no opportunity for proper training here; and with many of their leaders foreigners, their whole system fosters and develops a fatal antagonism to the spirit of American institutions."

It will be seen from this how supremely important it is that some prompt legislative action should be taken that will prevent the influx of miserably deluded people, patented for personal ruin, and sure to be a corrupting element in our social and national life.

Does It Pay?

People oftenest ask this question with nothing but dollars and cents before their eyes. Even money given to God is looked upon as a mercantile venture, and the success of any institution established to build up His Kingdom, is judged by the profit it returns in cash. The Church is a trader, expected to make more in kind than it expends, and to make it from the world it proposes to save. Christianity must be a source of revenue or nothing. Everything is measured by the money it costs, rather than the good it does. When Jesus says that those who have forsaken all for His sake, shall receive an hundred-fold and inherit everlasting life, "the hundred-fold" is made to mean an increase of the very things renounced because it is thought there can be in this life no corresponding things that are higher. And so the blessings brought through the theological chair, the press, the missionary equipment, and even the home pulpit, are counted for naught.

We beg in this connection to say that there are many things that have paid and do pay whether they have made money or not. Take for instance our Church *Review*, under whatever modified titles it has appeared. It has never been what is called a financial success. Sometimes it has barely sustained itself, and even incurred debt because it has not had a proper number of subscribers. Of course at every yearly reckoning there have been those who were ready to abandon it as a failure. And yet it has paid the Church ten thousand times over. The XXXIII volumes already issued make a fine library in themselves. They are the depository of the best thoughts of our Church, and although many of the issues raised are past, their history and the able manner in which they were discussed will always be invaluable. The work would have been a good investment even if it had been published at a dead financial loss to the Church. The children of this world are wise in their generation. The politicians will invest tens of thousands of dollars

worth of campaign documents, at great outlay and with no return in money, because they know the power of the press as an agency. The effect of this *propagandism*, if we may so call it, cannot be computed, and the Church that would neglect such a mighty instrumentality would soon lose ground.

The history of thought in our Church, has not ended. New and vital themes will arise from day to day—not simply as topics of the hour, but bearing upon the salvation of man, and we hope the *Reformed Quarterly Review* will always be kept up. Its greatest contributor is gone, but apart from his exceptional powers as a thinker and writer, the *Review* is better now than it ever was before.

The January number of Vol. XXXIV, has just been issued, and the table of contents given elsewhere. Our readers will, we think, see that the character of the work is fully sustained, and instead of indulging in comments upon the various articles, we make an earnest appeal to our ministers and laymen to do all in their power to increase its circulation.

No Second Probation.

The *Catholic World* makes this point against a second probation: "We would like to know how a disembodied soul is properly in a state of probation. Is not this life (the union of soul and body) the normal condition for moral action? The sin of Adam, which was the cause of the fall, and the actual sins of all men have been expiated by the sufferings of Jesus Christ in the flesh, because they are the sins of man, as man in the flesh. The work of redemption was consummated when the Son of God expired on the Cross; the glorified body of the Redeemer was on the third day reunited to His glorified soul, because it was fitting that the body should share in the glory of the soul, having been humiliated with the soul. But the resurrection of the Saviour was like what the resurrection of the just will be on the last day. Is it conceivable, then, that a man may depart this life in sin, leaving behind him a body of sin, and, after leaving this world, his soul by itself repent and on the last day be reunited to its body of sin? The whole man must repent, or the whole man cannot be saved. 'For we must all be manifested before the judgment seat of Christ,' says St. Paul, 'that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.'—2 Cor. 5:10"

A friend sends us the above as worthy of a place in THE MESSENGER, and we are glad to publish it. Coming from such a source, it is very significant. But along with Second Probation, the argument knocks *purgatory* to the bow-wows. We never heard it intimated that the bodies of men were put into purifying fires and at the resurrection, they might not be fit to be reunited with the purged soul. Don't you see?

Our General Agent, Rev. H. K. Binkley, secured twenty-six subscribers for THE MESSENGER and six for the *Hausfreund* in the Paradise charge, Clearfield Co., Pa., of which Rev. B. S. Metzgar is pastor. F.

Communications.

Notes from Lancaster.

Opening of the Winter Term—The Establishment of a Meteorological Station.

This morning, Thursday, January 6th, our literary and theological institutions resumed their work after their holiday recess. The attendance in the college chapel was large and encouraging, and every one seemed refreshed and ready for the duties of the term. The usual opening services were conducted by President Apple, after which the opening address was delivered by Prof. J. E. Kershner, Ph.D. The hours and subjects of recitation were then announced and the students were dismissed for the day.

Prof. Kershner delivered an able and earnest address which held the close attention of his hearers throughout. His subject was: "The Educational Value of Mathematics." Referring to the enlargement of facilities for practical work in our colleges by the establishment of observatories, laboratories, etc., the speaker proceeded to show that however important and desirable these are, they do not open a royal road to learning or diminish the importance of hard study and thorough drill in the elementary principles and the more advanced branches of pure mathematics. In fact they call for more thorough discipline for the sake of acquiring both the mathematical knowledge and the mental discipline required to use these facilities, not merely to gratify curiosity, but, more particularly, to advance scientific knowledge by original research. In the next place the Professor discussed the difficulties with which colleges have to contend in securing proper preparation on the part of students before they enter college to get the full benefit of the instruction which they receive in the class-room, or patient application afterwards so as to master their studies thoroughly. Very often want of natural talent is made an excuse for poor work, where persistent application would reveal a

surprising degree of perhaps unsuspected ability. Finally the different branches of mathematical study were reviewed, and the value of each as a means of discipline pointed out.

It may be well to state in this connection, as an item of news, that arrangements have been nearly completed to establish at Franklin and Marshall College, a Meteorological Station in communication with the State Weather Service. The departments of Natural Science and Astronomy are jointly interested in the matter, and before this reaches your readers the necessary instruments will probably be here and the work inaugurated. The observations made here will not only be of scientific value, but the college will also get in return a kind of information that will be both interesting and valuable to Lancaster and the community at large. In course of time we hope to see weather signals regularly displayed and thus we shall find a new use for our college tower. R.

Lancaster, January 6, 1887.

Re-Opening of the Church of the Ascension.

January the second was a joyful day for the Church of the Ascension at Norristown. The church edifice having been enlarged, renovated and beautified, was now re-opened for services, and is one of the handsomest in Montgomery county. The pastor, Rev. J. O. Johnson, was assisted by Rev. C. Z. Weiser, D.D., James Crawford and D. Feete. Dr. Weiser preached a very able discourse on "Worship," and Mr. Crawford's subject in the evening was "Praise." Both sermons were full of thought, and were greatly enjoyed. The church was filled morning and evening. The Order of Worship was used at both services, the effect being uplifting to the soul. About \$100 was raised during the day, and it is expected that the balance—\$850—will be secured in the course of a week or two. The cost of the enlargement and repairs amounted to about \$5,000.

The windows, made by Alfred Godwin, of Philadelphia, are works of art. One in the chancel is in memory of Rev. John R. Kooker, founder of the church. The emblem is that of the Church built upon the Rock. Another chancel window is in honor of the three pastors who have kept up "the Protestant succession"—Revs. P. S. Davis, D.D., H. M. Kieffer and J. O. Johnson. The emblem is the ancient Reformation symbol—the Lily emerging from the thorns of persecution. The "Scholl" memorial consists of a group of three windows above the altar, with the scene of the Ascension, and the representation of the two sacraments. The *Ecco Homo*, Peace and the open Bible make the "Krause" memorial one of the most beautiful windows in the church. Want of space alone prevents further details, except to say that the fresco work, by George Seiling, of Reading, is admirably done.

The joy of the congregation on this festive day was great, and a bright future is in store for it. The renting of pews has received a great impetus since the church has been thus beautified. OBSERVER.

East Susquehanna Classis.

East Susquehanna Classis met in special session in the Reformed church, Bloomsburg, Pa., December 22d, A.D., 1886, at 10.30 A. M. The following items of business were transacted:

1. The pastoral relation existing between Rev. S. R. Bridenbaugh and the Bloomsburg charge, at the request of both parties, were dissolved. The resignation of Brother Bridenbaugh is to take effect February 26th, 1887.
2. The Rev. S. R. Bridenbaugh was at his own request dismissed to the Classis of Philadelphia.
3. At the request of the Bloomsburg congregation, Bloomsburg congregation was severed from the Emmanuel's (Heller) congregation, and constituted a separate charge.
4. Revs. J. H. Derr, D. E. Schoedler and A. Houtz were appointed a committee of supply for Emmanuel's congregation until next annual meeting of Classis.
5. Revs. J. A. Peters, G. B. Dechant and S. Sidney Kohler were appointed a committee of supply for the Bloomsburg charge and assist in procuring a pastor.

Forty Years in the Ministry and Still Active.

On the 5th of December, 1886, it was forty years that Rev. J. G. Zahner, D. D. as a young man commenced his labors as a minister of the Gospel in the counties of Tuscarawas, Holmes, and Coshocton, Ohio. He acquired his classical and theological education at Basel, Switzerland; immigrated to this country in 1845, and studied one year yet in the Reformed Seminary at Mercersburg, Pa. Commencing his labors in Shanesville on the 5th of December, 1846, he served the following congregations the first seven years: Shanesville, Ragsville, St. John's, New Bedford, White Eye, Saltville, Farmerstown, Walnut Creek, Salt Creek and Evans Creek. In 1853 this large field was divided, and Rev. George Rettig took charge of the southwestern portion of it (New Bedford Charge). The Shanesville Charge at that time, regained and reunited the Jerusalem Congregation at Lower Stone Creek, and in 1857 Rev. Zahner organized the Reformed Congregation at Gonter's, Buck's Township, Tuscarawas Co., and added it to his charge, leaving the Walnut Creek Congregation to connect with Mt. Eaton. In March 1868, he accepted a call from the New Philadelphia and Trenton Congregations, retaining the Jerusalem Congregation and connecting it with the New Philadelphia Charge. In this field he labored until July, 1872, supplying also the German portion of the Shanesville Congregation. In March 1872 the Shanesville and Walnut Creek Congregations were formed into a regular pastoral charge, and Rev. Zahner was called to become their pastor.

In this field he still labors. Having organized the New Carlisle Congregation in 1877, and built a church there, this congregation is served by him in connection with Shanesville and Walnut Creek. The old field of Rev. Zahner comprises now five pastoral charges, served by himself and the following ministers of the Reformed Church: Revs. M. Noll, J. C. Klar, William Stechow and O. J. Accola.

In these forty years, Rev. Zahner preached at least 4,634 sermons, baptized 1,783 children and adults, catechized and confirmed 1,359 persons, attended and preached 991 funerals, administered the sacrament of the Lord's Supper to 120 sick persons, delivered at least 2,400 catechetical lectures and married 915 couples. For 39 years he served as Stated Clerk of the Classis, to which he belonged at the time.—*Shanesville News.*

A Card.

To the Members of the Reformed Church:—The Executive Council of the Board of Missions of our Church, at its meeting in Lancaster this week, granted orders for the payment of our missionaries amounting to \$3,500, which, with the \$500 due them before, makes \$4,000. To pay this large sum I have on hand, all told, \$500.

The Divine Master whom we all profess to serve fed 4,000 with a few loaves and fishes, but your humble treasurer, not being gifted with miraculous power, can't pay \$4,000 with \$500, and therefore appeals, earnestly, to all of our people to send in their contributions at once, so as to multiply the sum on hand, and enable him to relieve the pressing wants of the suffering servants of our church.

WM. H. SEIBERT, Treasurer.
Harrisburg, Jan. 7, 1887.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Christmas Tidings.

Pennsylvania.

Reading.—*First Church.* Rev. H. Mosser, pastor. In connection with the services of Sunday school held on Christmas evening, two features were enjoyed of more than usual interest. A miniature church was erected on the altar, thus completing the handsome decoration. This was explained as appropriate to the season. Christ came to gather, unite, sanctify and save His people. The congregations organized for this purpose must have a place in which collectively to enjoy the preaching and sacraments. Each class in the Sunday-school was furnished a book, which was brought forward, at the proper time, to the master builder. Representatives of infant department, St. Mark's mission school, and sixty-six classes were divided into four sections. Each section presented blocks when called on. The intervals were appropriately filled up with prayers, reading, and music specially prepared. The oldest representative was the superintendent of St. Mark's Mission, the youngest, was the four year old daughter of the pastor.

The school nine months ago concluded to give the congregation a Christmas present, toward the liquidation of the church debt. As each block was presented the amount raised by the class thus represented was read. The model building was a secret; that fact awakened peculiar expectations and interest. When the cross was placed on the steeple, the sum total, as follows, was announced:

The Infant department,	\$653 28
Intermediate "	581 90
Bible Class and Officers,	1,103 14
By Festival last June collected,	510 00
Young people's special gift,	155 00
	\$3,003 32

The congregation enjoyed a Happy Christmas.

Lebanon.—*First Reformed.*—The Christmas festival of the First Reformed church, Lebanon, was held on Christmas morning. The lessons and exercises were arranged by their worthy pastor, F. W. Kremer, D.D. These exercises were liberally interspersed with excellent hymns. The music of the infant school was specially charming, a quartette of adult voices helping very effectively. Short addresses were made at the morning festival by the pastor and superintendent of the senior department, Mr. J. L. Lemberger, the latter reading several interesting letters just received from one of their missionaries in Japan, in acknowledgment of gifts sent to them. A collection was lifted for the Orphans' Home, near Womelsdorf, and gifts were distributed.

At St. Mark's Mission festival in the evening the same service was held, and this new interest also entered enthusiastically into their second Christmas festival. The music was good. A short address was delivered by the pastor, and presentations were made to the superintendent, Abraham W. Miller; by the school, to Mr. J. A. Seltzer, by the adult class and also to Mr. Amos Ebright. Numerous gifts were interchanged between classes and their teachers in both schools, many of the gifts being quite valuable. A collection was also lifted for the Orphans' Home. Much interest was manifested in this second joint festival of the mother church and its mission, as in all probability before another Christmas comes along the latter will be organized as a separate congregation, their rapid growth seeming to warrant an early movement in this direction.

Marysville.—Christmas was very appropriately observed in the Reformed church at Marysville. The church was elaborately decorated. The recitations by the Sunday-school classes were good and the dialogue in which Santa Claus appeared was fine, and was well received. So well was it received that by special request another entertainment will be given by the Sunday-school after New Year for the benefit of the church. The instrumental music and anthems by the choir were well rendered. The pastor, Rev. S. S. Myers, made a short address. The school has been growing during the year; it averages 148 scholars, and now has an attendance of 172. This speaks well for a mission church and Sunday-school. There are bright hopes for the future.

Catasauqua.—The Sunday school of the Reformed church of Catasauqua held its Christmas exercises on the evening of the 25th. The audience was large and appreciative. The exercises consisted of responsive reading, singing and speeches. Rev. Wilson F. More made a few remarks appropriate to the occasion. After the presents were distributed to the scholars the superintendent,

Mr. Oscar Engler, announced a speech by J. F. Moyer. This proved to be a presentation speech, and it gave evidence of the high regard in which the pastor, Rev. More, is held. Rev. More is an untiring worker, and the gold-headed cane from the school and the umbrella from his class show that his labors are appreciated.

Myerstown.—At the Christmas festival held in the Reformed church, this place, by the Sunday school, the exercises consisted of Bible lessons, conducted by Professor Leise and Miss Stewart, singing by the schools and choir, and an excellent and appropriate address by Harvey Killmer. The report of the school read showed an attendance of 308 officers, teachers and scholars during the year. The presents distributed were a box of candy. A pleasant feature of the evening was the presentation of a handsome Bible to the school by the young men's Bible class, which was accepted for the school in a neat address by Rev. H. T. Spangler.

Friend's Cove.—Christmas was a happy season in Friend's Cove this year. In each of the three churches that comprise the charge could be seen the usual decorations. The services were solemn but joyous, consisting in the main of Christmas hymns and carols, in which the children joined with a will, besides the chanting of the Benedictus, the Magnificat and the Nunc Dimittis in the course of the reading of the old, old story, the first and second chapters of Luke. The pastor explained the meaning of the emblem of the Christmas tree which has preserved it as a time honored part of the Christmas celebration. The pastor and wife were very kindly remembered by thoughtful friends in each of the three congregations. A Christmas gift for the orphans was also raised by them.

Sulphur Springs Charge.—The entertainment in Trinity Reformed church in Bloersville took place on Friday (Christmas Eve). The decorations were not elaborate, but neat and tasteful. A large Christmas tree, as usual, stood to the right of the pulpit, loaded with seventy satchels for the scholars, and numerous presents from citizens to scholars and their friends.

The music was taken from "Christmas Service of the Reformed Church, No. 9," and was pleasantly rendered. For the success of this part of the service the school is indebted to Miss Lizzie Myers, the efficient organist, and Mr. Spahr, of Carlisle. The latter rendered eminent service with his cornet in enlivening the chorus and securing accurate execution.

Eight scholars received premiums for attendance every Sabbath during the year. Excellent addresses were delivered by Dr. Comstock, one of the teachers, and William Wagner, the superintendent.

The Union Sunday-school at Carlisle Springs in the same charge held their first anniversary on Christmas evening. The church was very tastefully decorated. The centre of attraction for the smaller folks was a large Christmas tree laden with presents for the school. The exercises consisted of Scriptural recitations by the smaller scholars, and dialogues and addresses by those of mature years. Brief addresses were made by Revs. Kistler and Addams.

Williamsport.—*St. John's Church.*—This church enjoyed a delightful Christmas season. The day was duly observed by Divine service in the morning, and the usual choral service in the evening. At this latter service the excellent Service No. 8, issued by the Board, was used. The church was tastefully decorated. A handsome tree laden with gifts for the children was erected. The pastor, officers, teachers, and scholars of Sunday-school, and the organist of the church, were all handsomely remembered with more or less valuable and useful gifts. The Orphans' Home at Womelsdorf was also remembered, and a liberal offering made in its behalf.

Aaronsburg.—Christmas was duly celebrated by the Aaronsburg Sunday-school. The exercises, besides the devotional services and an address by the pastor, consisted of dialogues and recitations by the scholars, and music. An anthem was prepared especially for the occasion by the superintendent, Hon. J. G. Meyer. The music was improved by the accompaniment of several cornets. The entire programme was generally approved by all present.

The decorations were modest and, by common consent, within the limits of good taste. The members of the school received their gifts, and, together with the congregation present, made an offering of \$16.06 to Bethany Orphans' Home.

New Holland.—The chief feature of the Christmas services at New Holland was the rendering of a cantata entitled "Time Pictures." The speakers appeared in Jewish costumes.

Each one connected with the school was remembered in the usual way. The organist, Miss Laura M. Eshleman, received a purse containing between eleven and twelve dollars.

The Christmas festival in Salem (commonly known as Heller's) church was held on Sunday evening. The programme was in charge of the superintendent, Theodore H. Stauffer, and consisted of a large number of recitations, music and building of the "Monument of Christian Character." From the superintendent's report it was learned that the school had enrolled during the year 116 scholars.

Miss Anna L. Keen, the organist, was presented with a handsome \$12 family Bible and received a purse containing more than enough to purchase another one like it.

Elder John Zellers, Jr., as the representative of his brother officers, and in the name of the congregation, made a presentation to the pastor, Rev. D. W. Gerhard, of \$67.75 in cash.

Vogansville.—On Thursday evening the Union Sunday-school, which meets in the Vogansville Union church, held its Christmas service. A beautiful cantata, "Guiding Star," consisting of songs, recitations, etc., was rendered under the direction of the superintendent, Chn. Groff, and Rev. D. W. Gerhard delivered a brief address. Gifts were presented to the members of the school. The church was very tastefully decorated for the occasion.

York.—*Teidelberg Church.*—Sunday afternoon, 26th ult., was very delightfully spent by the people and children of this church. The pastor, Rev. F. J. Sauerber, presented each member of his class with a very neat

little Sunday-school lesson book for the pocket. After the regular exercises there was a short rehearsal for the evening and then the distribution of gifts followed in order. Each member of the school received the conventional box of candy. The pastor in a neat speech presented Mr. J. Z. Hildebrand with a gold-headed cane, a present from the boys of his class. Mr. Hildebrand expressed his appreciation in a few well chosen words, and a number of the teachers received gifts from their respective classes. Mr. N. Hench in a very appropriate and well worded address presented the pastor with a fine and very valuable gold watch. Mr. Sauerber, though taken by surprise, expressed his thanks and his appreciation of this mark of high regard from his people. Mrs. Sauerber received on Christmas a very fine hall rack and case. The exercises of the school in the evening were very interesting and consisted of the usual programme. The collection of the school for missionary purposes was over \$35.00, and a large contribution was taken up for charitable purposes.

Philadelphia.—*Church of the Strangers.*—Rev. George H. Johnston, pastor. Services were well attended. Lessons read, and Christmas songs sung. The church was appropriately decorated. On Monday evening the Sunday-school held its services. The scholars received the usual treat—candies and oranges. One of the teachers, Mr. Fry, sent to Florida for oranges at his own expense. 22 copies of Dr. Theodore Appel's new book, "LETTERS TO BOYS AND GIRLS ABOUT THE HOLY LAND, AND THE FIRST CHRISTMAS AT BETHLEHEM," were given to scholars for faithful attendance. They were delighted to receive them. Another pleasant part of the programme was the presentation of Dore's Bible Illustrated, to Mr. O. L. Simpson, the chorister of the school, and the Sermon on the Mount beautifully illustrated, to Mr. J. W. B. Fry, leader of the choir, and nine vols. of Washington Irving's Works, in morocco, to Clifton B. Weaver, organist.

Heidelberg.—The Heidelberg Sunday-school of Philadelphia observed its Christmas festival on Monday and Tuesday evenings, December 27th and 28th. The infant school which numbers over 300 scholars gave as a Christmas offering \$18.22 to the Orphans' Home. The entertainment of the large school was held on Tuesday and assisted by the cantata of Santa Claus Home. There are nearly 900 scholars and teachers on the rolls of the school.

Christmas festival was held at *Bethel Mission*, Twenty-first and Tasker streets, Monday evening, December 27th. The Chapel was beautifully decorated with evergreens. The programme consisted of singing by the school, reading of scriptures, prayer, recitations, dialogue, organ solo and an address by Rev. John H. Sechler of Montgomery Co., Pa. The children were kindly remembered with candies, cakes and oranges, after which the superintendent, Wilson Delaney, presented Mrs. Fenner, a lady who secured nearly all the material for the building with a handsome Family Bible, and Miss Williams, the organist, with a copy of the Teacher's Bible. The superintendent was presented with a copy of the Teacher's Bible by Jacob Sechler, treasurer, and the treasurer with a copy of Pelouze's No. 8. All gifts presented in behalf of the school. The program was repeated Tuesday evening, December 28th, when Rev. D. Van Horne, D. D., was present and made an address.

Mechanicsburg.—Rev. W. I. Stewart, pastor. St. Paul's church held an interesting service on Christmas morning at six o'clock. The church was prettily decorated, and the singing by the children was very good. The singers were sustained by an orchestra composed of organ, bass violin, and two cornets. A contribution of nearly fifteen dollars was received for the orphans. The Scripture lessons for Christmas were read, and a short address made by the pastor. During the holidays the pastor and family received gifts from a number of the members, and from the congregation a pretty new cutter, all of which were highly appreciated.

Littlestown.—The Christmas festivities at Littlestown, Pa., began with an early service—5 A.M., which was followed by the regular children's Christmas service at 9 o'clock. Both these services were well attended and highly appreciated. At the latter the service prepared by our Board was used with much satisfaction and we believe with good results. The pastor was kindly assisted by Rev. Prof. Krebs of the Edge-Hill family school, and J. Stewart Hartman of the Theological Seminary, Lancaster, Pa., the latter making a very fitting and forceful address. The children, of course, were remembered in the usual way and what seems also a matter of course in this congregation, the organist and the pastor, both were handsomely remembered in private and in public. The organist was delightfully, though confusingly surprised by the very fittingly complimentary addresses of Mr. J. H. Lefever, the representative of the congregation, as also by the handsome gift presented in their name. The pastor was served in the same way. Mr. Hartman being the agent and the gift a very sufficient introduction to ticket agents, hotel keepers and such like which was well adapted to add to the enjoyment of a little visit he was about to make.

Wapwallopen.—Wapwallopen Sunday-school held their Christmas service on the evening of December 26th. The church was appropriately decorated for the occasion. The last Service of the Board was used, and heartily participated by all. The musical part was especially beautifully rendered under the efficient leadership of Prof. F. V. Heller. The collection was appropriated for the use of Bethany Orphans' Home. The school kindly remembered Rev. and Mrs. S. Sidney Kohler, by presenting them with a purse containing \$14, and a number of household articles.

Latrobe.—The Christmas services of this congregation were very interesting. The decorations were elaborate and beautifully appropriate. A long and interesting program was rendered. The most peculiar and interesting features were "The Merry Christmas Chime," in which fifteen little girls participated, each bearing a beautiful banner on which was a letter in evergreen, the whole constituting the appropriate greeting, "A Merry Christmas." "The Shepherd Scene," "The Carol and Pilgrimage of the Kings," in Jewish and Oriental dress, and the landing of the Christmas ship, bringing good gifts to the girls and the boys. The choir, with Mrs. J. G. Ogle as organist, and R. H. Saxman as cornetist, rendered some very excellent Christmas music. The true Christ-

1887.

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When monies are sent to pay subscriptions, and date on tag is not changed accordingly within two weeks, write us about it.

But do not witescolding words, as we know we make mistakes sometimes, and will willingly correct them when our attention is called to them.

Do not send any monies or draw any checks to the order of the Editor-in-Chief, but address all to the REFORMED CHURCH PUBLICATION BOARD, 907 ARCH ST., PHILA.

is spirit seemed to prevail. The pastor, Rev. C. M. Hartzell, besides the gold coin and much prized gifts presented to himself and wife by the congregation, was made the grateful recipient of a valuable gold watch by J. H. Hoffman, Latrobe's leading jeweler.

Elizabethtown.—Christmas services at Elizabethtown, were entertaining and interesting. The church was handsomely decorated and the children received gifts. The amount of money collected for the orphans' at Womelsdorf was \$15.54.

Altoona.—The annual Christmas festival was held in Christ's Reformed Church, Altoona, on Christmas afternoon. The chancel and recess were beautifully adorned with spruce and laurel in a very artistic manner. Services No. 9, published by the Reformed Church Publication Board was used. This service is beautifully arranged to bring out and impress the heart with the benefits and blessings of the incarnation. The school joined in the service most heartily, both in the responsive reading, and in singing the hymns and carols. Candy and oranges were given to the school, also a nice card to each of the one hundred scholars in the infant department. Many of the teachers and scholars exchanged gifts. The superintendent, received a Bible from members of the school and others. The collection amounting to \$25.00 was devoted to St. Paul's Orphans' Home, Butler, Pa.

Continued on 8th Page.

GERMAN ALMANAC
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MISSIONARY HERALD

"The Reformed Missionary Herald," heretofore issued by the Tri-Synodic Board of Missions, will be published hereafter by the Reformed Church Publication Board, Philadelphia. It has been consolidated with the "Sunday School Missionary." It will be devoted solely to the cause of Missions, and will be under the editorial care of the Superintendent of Missions, Rev. A. C. Whitmer. It will be a four-page paper, and will be issued at the following rates:

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Business Department.

REV. CHARLES G. FISHER,
Superintendent and Treasurer.

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The publishers will not be responsible for notice given to an agent or postmaster.

When arrears for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

Remittances should be made by Check, Draft, Postal Money Order or Registered Letter, and to be made payable to the order of the Reformed Church Publication Board.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "The Messenger."

PLEASE NOTICE
TAC ON YOUR PAPER
AND IF YOU ARE INDEBTED FOR
SUBSCRIPTIONS,
REMIT
WITHOUT DELAY.
SUBSCRIPTIONS ARE DUE IN
ADVANCE.

THE
CHURCH ALMANAC
FOR 1887.

The Almanac for 1887 has left the press and we are ready to fill orders for it. It is full of matters of interest to every member of the Reformed Church. It should have a wide circulation.

It can be had at the following rates:
12 Copies, .75
50 " 2.75
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When to be sent by mail 17 cents must be added for every dozen ordered. Orders filled promptly. Western Almanac at the same prices as above.

NEW YEAR'S GIFTS.

We offer the following as suitable gifts to a son, daughter or friend:

The Messenger, One Year, \$2.00
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The Ref'd Quarterly Review, 3.00

Also, as a specialty,
A Set of Forms and Hymns,
Small Size, bound in Real Turkey
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Just the thing for the little folks.
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We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Letters to Boys and Girls about
the Holy Land and the First
Christmas. Rev Theodore
Appel, D. D. .75
Lord's Portion. Rev. H. Har-
baugh, D. D., Paper, .25
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W. F. Lichtner, Plain Muslin
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Historic Manual of the Re-
formed Church in the U. S.,
Rev. J. H. Dubbs, D. D., \$1.50
A Treatise on Baptism, Rev. J.
J. Leberman, .60
Recollections of College Life,
Rev. Theodore Appel, D. D., 1.25
Beginnings of the Theological
Seminary of the Reformed
Church in the U. S., Rev.
Theodore Appel, D. D., Paper, .50
Muslin, .75
A Child's Life of Christ, Rev.
C. Z. Weiser, D. D., 1.00
The Gospel Call, Book of Ser-
mons by Rev. J. K. Millett,
deceased; edited by Rev. C. S.
Gerhard, 1.50
History and Doctrines of the
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H. Good. A Tract. 50 Copies, 1.00
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Wayside Gleanings, by Rev. B.
Bausman, D. D., former
price, \$1.25, .60
Christological Theology, Rev.
H. Harbaugh, D. D., Single
Copy, .05
Dozen, .50
Address,

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907 ARCH STREET,
Philadelphia, Pa.

Miscellaneous.

The Closing Year.

GEORGE D. PRENTICE.

'Tis midnight's holy hour—and silence now
Is brooding like a gentle spirit o'er
The still and pulseless world. Hark! on the
winds
The bells' deep notes are swelling. 'Tis the
knell
Of the departed Year.

No funeral train
Is weeping past; yet on the stream and
wood,
With melancholy light, the moonbeams rest,
Like a pale, spotless shroud; the air is
stirred
As by a mourner's sigh; and on yon cloud
That floats so still and placidly through heav-
en,
The spirits of the seasons seem to stand—
Young Spring, bright Summer, Autumn's
solemn form,
And Winter with his aged locks—and
breathe
In mournful cadences, that come abroad,
Like the far wind-harp's wild and touching
wail,
A melancholy dirge o'er the dead Year,
Gone from the earth forever.

'Tis a time
For memory and for tears. Within the deep,
Still chambers of the heart a spectre dim,
Whose tones are like the wizard voice of
Time

Heard from the tomb of ages, points its cold
And solemn finger to the beautiful
And holy visions that have passed away
And left no shadow of their loveliness
On the dead waste of life. That spectre
lifts

The coffin-lid of hope, and joy, and love,
And, bending mournfully above the pale,
Sweet forms that slumber there, scatter dead
flowers

O'er what has passed to nothingness.
The Year
Has gone, and with it many a glorious
throng
Of happy dreams. Its mark is on each
brow,
Its shadow on each heart. In its swift
course

It waved its sceptre o'er the beautiful,
And they are not. It laid its pallid hand
Upon the strong man, and the haughty form
Is fallen, and the flashing eye is dim.
It trod the halls of revelry, when thronged
The bright and joyous, and the tearful wail
Of stricken ones is heard, when erst the song
And reckless snout resounded. It passed
o'er

The battle plain, when sword and spear and
shield
Flashed in the light of midday—and the
strength

Of serried hosts is shivered, and the grass
Grown from the soil of carnage, waves above
The crushed and mouldering skeleton. It
came

And faded like a wreath of mist at eve;
Yet, ere it melted in its viewless airs
It heralded its millions to their home
In the dim land of dreams.

Remorseless Time!
Fierce spirit of the glass and scythe! what
power

Can stay him in his silent course, or melt
His iron heart to pity! On, still on,
He presses and forever. The proud bird,
The condor of the Andes, that can soar
Through heaven's unfathomable depths, or
brave

The fury of the northern hurricane
And bathe his plumage in the thunder's
home,
Furls his broad wings at nightfall and sinks
down

To rest upon the mountain crag—but Time
Knows not the weight of sleep or weariness,
And night's deep darkness has no chain to
bind

His rushing pinion. Revolutions sweep
O'er earth like troubled visions o'er the
breast

Of dreaming sorrow; cities rise and sink
Like bubbles on the water; fiery isles
Spring, blazing, from the ocean, and go back
To their mysterious caverns; mountains rear
To heaven their bold and blackened cliffs
and bow

Their tall heads to the plain; new empires
rise,

Gathering the strength of hoary centuries,
And rush down like the Alpine avalanche,
Startling the nations; and the very stars,
Yon bright and burning blazonry of God,
Glitter awhile in their eternal depths,
And, like the Pleiad, loveliest of their train,
Shoot from their glorious spheres and pass
away,

To darkle in the trackless void; yet Time,
Time, the tomb-builder, holds his fierce
career,

Dark, stern, all-pitiless, and pauses not
Amid the mighty wrecks that strew his path,
To sit and muse, like other conquerors,
Upon the fearful ruin he hath wrought.

When we come back from the battle field,
weary yet victorious, we may look for our
King of Peace coming to meet us with bread
and wine and His own priestly blessing, that
we may be strengthened and refreshed by
Himself.—F. R. Havergal.

Selections.

The man to whom virtue is but the ornament
of character, something over and above, not
essential to it, is not yet a man.—*Marquis of*
Lossie.

I would not stay the years that wing,
How'er my lot be cast,
Nor say, O sun, look back, and bring
One day from out the past.

—*Hezekiah Butterworth.*

Oh, New Year, teach us faith!
The road of life is hard:
When our feet bleed, and scouring winds us
scathe,

Point thou to Him whose visage was more
marred
Than any man's; who saith,
"Make straight paths for your feet," and to
the oppress—

"Come unto me, and I will give you rest."
—*Miss Mulock.*

No spirit is wholly cast off from God if it
longs after God. If thou canst be content
without God, thou art indeed a lost one; but
if there be in thee a wretched, rankling dis-
content at the very thought of being severed
from thy God, then thou art His and He is
thine, and no division shall come between
thee and Him.—*Spurgeon.*

Now looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task
depended,

And so my prayer was answered just the
same.

Now with new faith I pray,
"Strength for each day."

C. B. Le Ron.

Personal.

Mr. J. A. Bostwick, of New York, has pre-
sented the Wake Forest College in North
Carolina with \$50,000, in addition to \$20,000
given some time ago.

The calls upon the pocket-book of the
German Emperor are numerous and not par-
ticularly light. He has just contributed 50,-
000 marks to a Luther statue to be erected in
Berlin.

Publius Ovidius Naso died—in exile—at
what is now known as the village of Con-
standia, in Rumania. The literary and pro-
fessional citizens of the place are about to
erect a fine monument to the author of the
"Metamorphoses." This is, perhaps, the most
recent memorial to any man who died as can be men-
tioned.

The corporation of Stratford-on-Avon has
voted the heartiest thanks of the town to Mr.
George W. Childs, of Philadelphia, for his
gift of a drinking fountain to the place. In
his letter presenting the gift Mr. Childs ex-
presses a hope that the fountain will prove
an evidence of good will between the two
nations having the fame and works of Shakes-
peare as a common heritage.

It is related that Queen Margherita, of
Italy, personally selects all the Christmas
presents for her servants as well as for the
inmates of the charitable institutions which
are under her protectorate. She is said to
keep a separate book for the purpose, noting
down any hints that may guide her in the
proper selection of presents; going so far,
for instance, as to choose the color of dresses
for orphan girls, according to the age and
complexion of the children for whom they
are intended.

The London Times, says the New York
Tribune correspondent, prints the opinion of
an Austrian statesman that the Czar is very
near delirium tremens, and may at any mo-
ment commit some folly which would force
Austria into war. The often denied story of
his shooting Count Reutern is reaffirmed, and
the fresher rumor of some insult offered to a
German military attaché at St. Petersburg
seems not without foundation. Diplomacy in
the presence of a mad Czar is disposed to ac-
knowledge its own impotency.

No listener to the brilliant speech of Mr.
Henry W. Grady, of the Atlanta Constitu-
tion, at the dinner of the New England So-
ciety of New York, will soon forget the
patriotic points made by the Southern orator,
or the tremendous enthusiasm which they
provoked. Turning to General Sherman,
who sat near him, Mr. Grady remarked: "I
want to say to General Sherman, who is con-
sidered an able man in our parts—though
some people think he is a kind of careless
man about fire—that from the ashes left us
in 1864 we have raised a brave and beauti-
ful city; that somehow or other we have
caught the sunshine in the bricks and mortar
of our homes, and have builded there in
not one single ignoble prejudice or mem-
ory."

Science and Art.

Munkacsy's "Last Hours of a Condemned
Man," whose exhibition was the real begin-
ning of the artist's fame is owned by Mr.
Wm. P. Wistach of Philadelphia.

The large art collection of the late A. T.
Stewart, nearly two hundred and fifty paint-
ings, and many pieces of sculpture, porce-
lain, bronzes, silver ware and bric-a-brac,
will be sold next March. Among the paint-
ing are works by Rembrandt and Titian,
"1807" by Meissonier, for which Mr.
Stewart paid \$60,000, "The Gladiators" and
"The Chariot Race" by Gerome, "The
Snake Charmers" by Fortuny, Rosa Bon-
heur's "Horse Fair," many other paintings
of scarcely less note, like Church's "Ni-
agara," among the sculptures are Powers's
"Eve" and "Greek Slave," Crawford's
"Demosthenes" and "Flora," Hosmer's
"Queen of Palmyra," and Bornee's "Water
Nymphs." The sale will attract very wide
attention.

It has been found necessary to close the
gallery of antiquities which have been lately
brought to Paris from the excavations among
the ruins of Susa, the old capital of the Per-
sian kings. The atmospheric influences were
rapidly destroying the beautiful terra cotta

objects, which had existed uninjured since the
times of Darius and Artaxerxes, some 2,300
years ago. The wonderful enamel was blister-
ing and cracking. After some considera-
tion among the experts, it has been agreed to
try a remedy that has been found efficacious
in similar cases. The endangered objects
will be thoroughly smeared with pure sper-
maceti and then rebaked at a temperature of
200 deg. C. The spermaceti will penetrate
into the enamel, and a fine transparent glaze
will be formed that will defy the influences of
the weather.

Items of Interest.

Twelve out of the twenty-four men elected
aldermen in New York City, Tuesday,
November 16th, are liquor dealers, some of
them keepers of the most notorious dens in
the city.

The price of medium wool is lower now
than at any time since 1824. In that year it
was 53 cents a pound; the present price is 25
cents. In 1843 it was 30 cents; in 1827, 32
cents; in 1865, \$1.

It has quite a patriarchal sound to read
that on the Callahan ranch, in Encinal Co.,
Texas, there are 60,000 sheep and 6,000
goats. The goats are slightly graded with
the Angora, just enough to improve the meat,
but not enough to injure the pelt.

A street car conductor says that of all the
passengers he carries Chinamen give him the
least trouble. "They get in the car
quick," says he, "keep their mouths shut,
never raise a row, know what the fare is,
and have the change to a cent when I ask
for it."

The next House of Representatives (omit-
ting the vacant seat in Rhode Island), will
contain 168 Democrats, 152 Republicans, and
4 Independents, giving the Democrats a clear
majority of 12. The present House contains
183 Democrats, 140 Republicans and 2
Greenbackers.

Last year more than 280,000 steerage pas-
sengers were brought to America, and the
passage money paid to the steamship lines at
\$20 each would make \$5,600,000. During
the current year up to the end of August, 98,-
382 persons emigrated from England, 17,146
persons from Scotland and 45,878 from Ire-
land, and of these latter, more than 40,000
came to the United States.

The comfortable living of even the poorest
American people is best appreciated in con-
trast with that of the peasantry of many parts
of Europe. Bread, it is said, is a luxury
among this class in parts of southern Aus-
tria, Italy, and in Roumania. In a village
near Vienna, the staple food of the people is
stern, a kind of porridge made of ground
bechnuts. In northern Italy polenta, a por-
ridge of boiled maize, is the chief article of
food.

The amount of steel rails sold for 1887 de-
livery, according to the New York Bulletin,
is sufficient in quantity to lay 7700 miles of
single track, calculating on the average re-
quirements of rails weighing sixty or sixty-
five pounds to the yard. This total, while
representing not over 50 per cent. of the
entire probable production the coming year,
is quite equal to the entire make last year.
If the estimates of leading rail manufactur-
ers are not at fault, 15,000 miles of single
track will need new rails in 1887, and if that
proves to be correct, and prices are kept
down to the proper point, the output in this
country next year will be close upon last
year's entire foreign production.

Useful Hints and Recipes.

Seasoning butter with brine, instead of salt,
is practiced by the best makers now. It
makes a more even distribution of the saline
flavor than dry salt, and has other advan-
tages which commend it to practical and ex-
perienced dairymen.

PASTE FOR PAPER.—To ten parts by weight
of gum-arabic, add three parts of sugar, in
order to prevent the gum from cracking;
then add water until the desired consistency
is obtained. If a very strong paste is re-
quired, add a quantity of flour equal in
weight to the gum, without boiling the mix-
ture. The paste improves when it begins to
ferment.

A fine plant for a large vase in the centre
of a bay window is Yucca formosa. This
variety does not grow tall, and therefore will
not obstruct the entrance of light, as some
tall-growing varieties of this class of plants
would. It has foliage of a pea-green color,
each leaf being about an inch in width, and
two feet long, and these are produced so
thickly on the short, stout stalk, that a well
grown specimen is a perfect mass of foliage,
reaching out in all directions about the plant.
It is valuable for house culture, because it is
so well able to withstand the effects of dry
air, gas, and heat.

For winter blooms, the primrose is very
satisfactory. The young plants can be raised
easily from seed sown in small boxes, and
if potted off in summer they will proceed to
full blooming in the second winter. The
primrose requires to be kept cool. A north
window suits it the best. Care must be
taken in watering that no water falls on the
buds and blooms, as it causes them to rot
and fall off, and may even destroy the
whole plant. In summer the plants may be
turned out into a shady border or re-potted,
when they will recuperate for the succeeding
winter. The plants can be divided and mul-
tiplied at will.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch street.

WHAT SHALL WE DO WITH THE SUNDAY
SCHOOL AS AN INSTITUTION, by George
Lansing Taylor, D.D. Square 16mo, cloth,
Price 30 cents. Wilbur B. Ketcham, Pub-
lisher, 71 Bible House, N. Y.

A book which will create a lively interest
among the Churches and Sunday-schools
everywhere. It contains a vigorous putting

of a much discussed theme. The manuscript
was prepared and delivered as an address
before the New York Methodist Episcopal
"Preachers' Meeting," a body of about two
hundred ministers, mostly pastors, and re-
ceived the overwhelming indorsement of the
meeting and a vote earnestly requesting its
publication was passed. In the hope that, if
hammered enough, it may prove a service-
able wedge to the further opening up of a
vital matter, to the churches, it is offered, by
the author, for the friendly consideration of
fellow-pastors and Christian laborers. It treats
the subject in a way to command the atten-
tion of all denominations.

A very valuable manual prepared by a
teacher of experience, and one thoroughly
familiar with the needs and tastes of chil-
ren, is SCHOOLROOM GAMES AND EXER-
CISES, by Elizabeth G. Bainbridge, brought
out by the Interstate Publishing Company, of
Chicago and Boston. Many of the games
lead to exactly the same results as what are
called serious studies, and there are none of
them but what call for some healthy exercise
of the mind. The volume has been com-
piled from many sources, and is one which can
be warmly and conscientiously commended to
school superintendents and school teachers
everywhere. Price, 75 cents.

The SOUTHERN BIVOUAC for January opens
with an article, Ursuline Convent in New
Orleans, the oldest house in the Mississippi
Valley. James W. A. Wright has a paper
describing from a Southern standpoint
"Bragg's Campaign Around Chattanooga,"
a war article. O. B. Mayer's story of "The
Two Marksmen of Ruff's Mountain" is
concluded. Henry W. Austin begins a series
of articles on "My Pilgrim Fathers."
"News from the Front" gives a pathetic
glimpse of the seamy side of war. D. E.
O'Sullivan contributes an article on Theo-
dore O'Hara, the author of the "Bivouac
of the Dead." John Duncan continues his
article on the Evolution of the Trotter. The
important article of the number is the second
installment of Judge Hines' story of the
Northwestern Conspiracy, which rapidly
grows in interest.

THE CHURCH REVIEW. Edited by the
Rev. Henry Mason Baum. January, 1887.
New York and Boston: Houghton, Mifflin &
Company. The Riverside Press, Cambridge.
Annual subscription, \$4.00; single number,
35 cents.

THE REFORMED QUARTERLY REVIEW.
Editors: Thomas G. Apple, D.D., Professor in
the Theological Seminary, Lancaster, Pa.,
and John M. Titzel, D.D., Lancaster, Pa.
Contents for January—A Memorial Service,
by Professor Thomas G. Apple, Rev. Henry
Mosser and Prof. E. V. Gerhart, D.D.; The
Ethical Constitution of the Social Economy,
by Prof. Thomas G. Apple, D.D., LL.D.;
Qualifications Necessary for a Successful
Ministry, by Rev. John M. Titzel, D.D.;
"The Slang of Protestant Theology," by
Rev. Maurice G. Hansen, A.M.; The Ameri-
can Idea of Religious Freedom, 1791—1891,
by Prof. E. V. Gerhart, D.D.; Thoughts on
the Unity of the Visible Church, and the
Re-union of the Churches, by Rev. C. R.
Lane, Ph.D.; The Church Question prac-
tically considered, by Rev. Theodore Appel,
D.D.; Notices of New Books.

Philadelphia: Reformed Church Publi-
cation Board, 907 Arch street.

LITTELL'S LIVING AGE. The number of
Litell's Living Age for the week ending
January 8th contains—Sea Phrases, Con-
temporary Review; "Unstable as Water,"
Temple Bar; History in "Punch," Fort-
nightly Review; Extracts from the Diary of
a Young Lady, conclusion, Argosy; Canon
Kingsley as a Naturalist and Country Clergy-
man, National Review; Life in the Alle-
gheny Mountains, Macmillan's Magazine;
The Modern English Post Office, Time; The
Late Master of Trinity, Temple Bar; Napo-
leon in Tor Bay, Chambers' Journal; Domes-
day, St. James's Gazette; Poetry and Mis-
cellany.

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with the Living Age for a year, both postpaid.
Litell & Co., Boston, are the publishers

Married.

December 25, 1886, at the home of the
bride, in Lower Mount Bethel, by Rev. A. R.
Thompson, Stone Church, Mr. William H.
Dupue, of Harmony, N. J., to Annie V. Ful-
mer, of Richmond, Pa.

At Hagerstown, Md., on the 15th ult., by
Rev. J. Spangler Kieffer, D.D., Daniel W.
Doub, Esq., to Miss Elton H., daughter of
the late Dr. M. A. Berry.

December 26th, at the parsonage, Patton-
ville, Bedford county, by Rev. I. N. Peightel,
Mr. Oliver P. Perrin to Miss Savilla Bowser,
both of Yellow Creek, Bedford county, Pa.

On December 16, 1886, at St. Paul's Re-
formed church parsonage, Manheim, Pa., by
the Rev. Warren J. Johnson, Mr. Adam
Brossman to Miss Mary F. Buffenmyer, both
of Manheim, Pa.

In the Reformed church at Shepherdstown,
W. Va., December 22d, 1886, by Rev. B. F.
Bausmann, Mr. Wm. C. Link, of Uvilla, W.
Va., to Miss Emma Keesecker of Shepherds-
town, W. Va.

At the Pastor's study, in South Easton, Pa.,
by the Rev. M. H. Mill, Mr. Elmer E.
Stourback to Miss Amanda Unangst, on
Christmas Eve, both of South Easton.

On Christmas morning, at the Pastor's
study, South Easton, Pa., by the same, Mr.
Bernard Merworth to Miss Mary C. Kriel,
both of South Easton.

At Williamsport, Pa., December 30th, 1886,
by Rev. D. H. Leader, Mr. D. K. Brownell
to Miss Clara C. Bruner, both of Williams
port.

Obituaries.

Obituaries to be inserted must be no longer
than three hundred words.

DIED.—November 1, 1886, Elder William
Martz, at his home near Delmont.
Elder Martz was born December 12, 1816,

In 1838 he was married to Miss Julia A.
Rhoades, of Huntingdon county. Of this
union there rose up nine children to call it
blessed. Five of these are now active mem-
bers of the Reformed church in this place.
Two, through marriage, became associated
with other Christian denominations. Two,
together with their mother, a few years ago
withdrew their membership from the church
on earth to join the church in heaven.

Elder Martz was confirmed in the Manor
church, by the venerable Dr. Hacke. He
afterwards moved away from the bounds of
the Reformed church, and for a time united
with the Presbyterian church of Congruity,
Pa. Later, when our own church had been
organized in this place, he returned to the
church of his first love, and shared the con-
flicts and victories of this offspring of the
Manor church. Always active, Elder Martz
was especially so in his labors for the church
here when it most needed activity and self-
sacrifice on the part of its few burden
bearers. He was not one to wait and see
whether others would do the work; but, a
leader by nature, he took rank among the
first and did what he saw ought to be done.
For eighteen years continuously, up to the
time of his death, he filled and fulfilled the
office of elder in the Salem congregation.
He was always at his post in the church.
Fearless in the support of what he felt to be
right, he sometimes crossed swords with
those who took views differing from his own,
yet it was always in the interest of right and
not of self. He is greatly missed among us.
A noble even though an unconscious tribute
to his memory. It is noble to fill a post of
duty in the church in such a way, that when
we leave it others will be able to perceive
that we have helped to bear the burden. Of
how many will this be true?

Bro. Martz drank deeply of the cup of
suffering. He received it patiently. Not
calling into question the wisdom and good-
ness of God, he looked with unwavering
faith and cheerful hope to a house not made
with hands, when the house of this taber-
nacle should be dissolved. May his mantle
have fallen on another Elisha who will go
before the flock in the way of Christian ex-
ample, to watch over it in the Lord, and to
take an active interest in its spiritual welfare.
J. N. B.

DIED.—John R. Kindigh, of Madison,
Westmoreland county, Pa., departed this life
November 9th, 1886, aged 69 years, 11 mos.,
and 21 days.

Elder Kindigh was born near Mt. Plea-
sant, about ten miles from where he lived
and died. He was baptized in infancy by
Rev. Winel, of sainted memory. He was
confirmed May 8th, 1853, but by whom the
writer does not know. I was his pastor for
nearly sixteen years, during all of which time
he was a faithful, reliable elder, and a cor-
rect, consistent member, as I doubt not he
was during the entire period he was a mem-
ber of the church. He was a man of quiet,
even temperament, universally esteemed as
a good citizen—a liberal, kind-hearted man
to the poor. His word was as good as his
note. He had excellent business judgment,
which enabled him to accumulate a consider-
able fortune in an honest way.

He always supported the church liberally,
giving fully one-sixth of all that was needed
to carry on the work of the congregation to
which he belonged, and giving largely to
benevolence. Only a few weeks before his
death he gave the writer \$50 for his Wichita
mission. During his life he repeatedly told
me, as his pastor, that he intended to be-
queath a large part of his fortune to the
different benevolent interests of the church.
Not a month before he died he distinctly in-
formed me that he wanted to leave at least
ten thousand to Missions, Theological Semi-
nary at Lancaster, and our Orphans' Home
at Butler, Pa. Also one thousand dollars
to support the pastor at Seanoor church. For
some reason, the latter—the \$1000 to Seanoor
church—was the only bequest he made.

I am positive that he fully meant the
church should be heir to at least one-third of
his large estate, but, like many others, he put
off making his will till too near eternity to
carry out the deliberately formed purpose
and desire of his well days. Thus the
church loses by such postponement, and in-
stead of the Lord's cause being helped, and
much good accomplished, distant relatives
get the benefit to what they have no proper
moral right.

Let Elder Kindigh's case be a warning to
others who are putting off the making of
their wills. The better way is to attend to so
important a matter in health and in the full
exercise of our mental powers. When one
is sick and weak they may be easily per-
suaded by interested relatives to what a
sound judgment in health would not approve.

The cause of Elder Kindigh's death was
said to be catarrh of the stomach. He was
sick for about two months but hoped till near
the last to recover. He never murmured or
complained, and I doubt not was at peace
with his God. He was a devoted friend of
his pastor, and always supported him by in-
fluence as well as money in every good work.
The charge being without a pastor at the
time of his death, Rev. A. E. Truxal, of
Irwin, Pa., conducted the funeral service.

His wife had preceded him to the eternal
world January 12th, 1883. They had no
children. His aged mother is still living;
also several brothers and sisters. He left a
large circle of friends who will deeply mourn
his death as a useful member of the church
and of society. He died calmly and in the
sure hope of a better life to come.

As his late pastor I write this obituary
notice of him in grateful remembrance of
what he was to me in the relation of of-
ficer, member and friend.

J. W. LOVE.

DIED.—At his home, near Shepherdstown,
W. Va., December 11, 1886, Elder Emanuel
Staley, aged 69 years, 10 months and 11 days.
The Staley name is one which is familiar
to many in the Reformed church, being
found among our ministers, as well as in the
deaconate and eldership. Our deceased
brother was an active office-bearer from his
youth and was always found at the post of
duty. He was an earnest, devoted servant
of the Lord, and ever had a warm interest in
the welfare of his church. His faith and
piety were firmly and deeply rooted, which
was manifest in his deeds. In the Staley
homestead, where he was reared, he laid his
armor by to join God's saints in the better
world. The battle fought, the victory won,
there remains for him that peace and rest
which await all the people of God. His
family is bereft of an affectionate counsellor;
his community, of an influential citizen; his
church, of a valuable and faithful member.
Our temporal loss is his eternal gain. B.

Religious Intelligence.

Home.

Of the 40,000 Germans residing in San Francisco, Cal., only about 1,000 are church members.

Bishop Stevens has closed the twenty-fifth year of his episcopate. He made a long address on the 3d inst., before his clergy, showing the growth of the Episcopal Church.

The church owning the largest amount of real and personal property in Philadelphia is the St. Stephen's Protestant Episcopal Church, Tenth above Chestnut streets, whose holdings, including trust funds, amount to \$900,000.

A society has been organized to assist former Roman Catholic priests who for conscience sake have left their late communion. Six have already received aid to prosecute their studies in a Protestant seminary, and are doing home mission work.

It appears that the legacies in Connecticut to Home Missions have exceeded the donations for five years past to the extent of about \$40,000. The legacies have been less than usual the past year, but yet greater in amount than the donations.

The Evangelical Alliance is making preparations to extend its work and influence in meeting all Christian bodies in evangelical efforts, and has elected a general secretary, Rev. Dr. Josiah Strong, of Cincinnati, who will make his headquarters in New York.

The Tompkins Avenue Congregational Church, Brooklyn, have adopted a plan suggested by their pastor, Dr. G. F. Pentecost, for increasing their evangelistic work. They will henceforth have two ministers, one for pastoral service, the other, Dr. Pentecost, to act as evangelist, first in the church and then outside.

There is a town in Massachusetts, Elmwood, of 600 inhabitants, with only one minister and one church, and so it has been for thirty years. The minister is a Swedenborgian, but the existence of such a town in our divided Christendom is an illustration of what might have been, if our people had had wisdom, and with reference to the exhibition of unity, we might say, *O sisic omnes*.

Five colored Baptist missionaries, the Rev. J. J. Coles and Mrs. Coles, of Richmond, Va., the Rev. E. B. Topp and Mrs. Topp, of Jackson, Miss., and the Rev. J. J. Diggs, of Shipland, Miss., sailed from New York, January 3d, for Africa on the bark Cardanus. They were sent by the Southern Colored Baptist Foreign Missions Conference, and their work will be among the Vey tribe of negroes in West Central Africa.

On the corner of Butterfield and Thirty-third streets, Chicago, is a handsome building, the cost of which and the ground upon which it stands was \$250,000. It is the Armour Mission, comprising a church, kindergarten, creche, and dispensary. On the death of Joseph Armour, about three years ago, he left \$100,000 for the erection of the mission, and the deceased's brother, P. D. Armour, to whom the execution of the plan was intrusted, added \$150,000 of his own funds, the result being the present building. The expense of the mission is about \$14,000 per year, and this income will be secured from the rent of forty-five flats which have been erected adjoining the mission.

The *Andover Trial* is in progress at Boston. The following statement made by Prof. Tucker will indicate the line of the defense: "I accept for myself, as do those who will follow me, the defense made by our honored colleague, Professor Smyth, on all the points which are equally applicable to all of us. We have been criticized for calling in the aid of legal counsel. The fact is we at first replied to the charges to which we were at first called on to reply without consulting legal counsel. But when the matter took the form which it did take under the direction of this Board, and we were confronted by accusers who signed themselves 'A Committee,' we were led to suppose that there was an organized movement against us, but what were its origin and resources we had no means of knowing. My defense is twofold; it covers my personal and my official relations to the creed. I answer, first, that the theology of 'Progressive Orthodoxy' is a natural and legitimate outcome of the creed of the seminary, especially on the point of greatest contention, that of probation for all men under the gospel. The five professors are all alumni of the seminary. Two of them were called directly from studying to teaching there. The other three, among them myself, were called from the active duties of the pastorate. For myself, it is absolutely true that I am conscious of holding the Gospel truth in no other spirit and with no other conclusion than that which I held in my active ministry. I cannot believe that this present attempt represents the Alumni, for I remember that when attempts were made at regularly constituted Alumni meetings to organize movements like the present they ignominiously failed.

"The doctrine of salvation by the light of nature which our prosecutors insist that the creed reaches, was, when the creed was made, a Unitarian argument, and every professor is pledged to oppose the Unitarian and Universalist theories. The interpretation which our opponents insist shall be put upon the creed is that only those who in this life share in the blessings of grace are ever effectually called. According to this interpretation, by a logical result all infants and the mass of the heathen are lost. If this is the true interpretation of the creed it is to be taught, I am to teach my pupils to preach it. Suppose they preach it, what better means can they take to build up Universalism. In 1880, two years before Dr. Newman Smyth was chosen as professor, the class entering Andover numbered ten; the class entering in 1881 numbered five. Now there are forty-eight undergraduate students, not counting at all the fourth year and fellows."

Foreign.

The Foreign Mission Board of the General Synod (Lutheran) has received a cable dispatch from India stating that one of their men, Rev. Nichols, had died on December 17th, of typhoid fever. The news was a sad surprise, as the last reports from India had been that all the missionaries were in good health.

The Borgia Museum at the Propaganda (Rome) has been enriched by the acquire-

ment of a most valuable manuscript. It is an Arabic translation, made from the Syriac of the "Diatessaron, or Harmony of the Four Gospels," arranged by Tatian, the celebrated father of the second century. The Greek original is regarded as irreparably lost, but next to that, the discovery is of the utmost importance for biblical criticism.

In Ireland, the Romish Church derives out of the public funds more than £687,900, annually. This includes a sum of £572,244 as per report of Commissioners of National Education of 1883-84; a sum of £112,000 to Romish reformatory and industrial schools; a sum of £11,000 to Romish chaplains in work-houses, prisons, and asylums, and to nuns in work-houses; and a sum of £21,000—being interest calculated at five per cent, accruing annually from the capital amount given the Maynooth College at the time of the disestablishment of the Irish Church.

On the second Sunday in Advent, says the correspondent of the *Church Times*, the Rt. Rev. Bishop Lyman of North Carolina occupied the Episcopal chair in the Gallican Church of the Rue d'Aras—the antique carved oak chair from Westminster Abbey, given by Dean Stanley. The church was crowded with an attentive and devout audience, and the moment was very impressive when the bishop, from the foot of the altar, pronounced the benediction in sonorous English, which, although a strange tongue to most of the people present, was, doubtless, appreciated by many, as it was expressed by an intelligent-looking workman as he passed out at the close of the service: "Eh! that was English, was it? Well, it's the first time I ever heard that language spoken, and I thought it was Latin; and as far as that goes, it's all the same to us, who don't understand either." Pere Hyacinthe spoke of the power of Christianity in bringing back to activity and human progress the races doomed to decadence by barbarity and fetishism. Mentioning the African, and the emancipation of the slave in the United States in proof of his argument, he referred to the great negro orator and champion of human liberty, Frederick Douglass, who happened to be present. When this Bishop, from the recent slave-holding districts of the great republic, gave his blessing to the congregation made up of diverse peoples and nations, the truth of the preacher's argument was singularly exemplified, that it is only by the beneficent law given to the world by Christ, that all men are united in liberty, fraternity and equality. Many persons wished to shake hands with the Bishop, and, among others, some of his old Southern friends who attended the Gallican Catholic Church.—*Churchman*.

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Christ Church.—Green below Sixteenth street. Pastor, Rev. James Crawford, 1106 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church.—Seventh near Oxford street. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church.—Nineteenth and Oxford streets. Pastor, Rev. James I. Good, 1515 North Nineteenth street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Church of the Strangers.—Fortieth and Spring Garden streets. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Catechetical Service, Friday, 8 P. M.

Grace Mission.—Tenth below Dauphin street. Pastor, Rev. S. U. Snyder, 2239 N. 6th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

Salem.—Fairmount Ave. below Fourth street. Pastor *primarius*, Rev. J. G. Wiehle, D. D., 3102 Hamilton Street. Acting Pastor, F. W. Berleman, 341 Fairmount avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's.—Sixth street above Girard avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem.—Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's.—Thirty-eighth and Baring streets. Rev. J. B. Knist, D. D., pastor, 413 N. 38th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's.—Southeast corner Seventeenth and Fitzwater streets. Pastor, Rev. A. E. Dahlman, 741 south 17th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teachers' Meeting, Friday 8 P. M.

St. Mark's.—Fifth above Huntingdon street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg.—Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's.—Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel.—Ontario and Tulip Sts. Pastor, Rev. John Voeglin, Carroll Street near Frankford Junction. Services, 10 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

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FOR

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Maryland.

Frederick—The usual early morning service was held in the Reformed church at 6 o'clock, promptly at which hour a large number of the Sunday school children entered the church singing their processional hymn, "Chorals of Harmony roll down the Ages," with organ and orchestra accompaniment. The choir and children in unison sang "Gloria in Excelsis" (Gregorian), and a number of bright carols and hymns, which were splendidly rendered, the orchestration being an interesting feature. A short discourse pertinent to the occasion was delivered by the pastor, Rev. E. R. Eschbach, D.D., and listened to with profound attention by the large congregation.

The celebration by the Infant Sunday-school on the eve of the Festival day, proved as usual, highly interesting and very attractive. The decorations of the church were simply beautiful and well worthy the admiration they called forth. The greatest attraction to the children were the two large trees which stood in the chancel brilliantly illuminated and groaning under their fruitage of various colored boxes filled with sweetmeats. The programme of exercises consisted in the singing of carols, the delivery of a brief address by the pastor, Rev. Dr. Eschbach, and the distribution of gifts.

Kansas.

Wichita—Christmas services were held both at Wichita and Cheney—the one on Christmas eve, the other on Christmas evening. At Cheney were had singing, prayer, an address and a treat for the children. At Wichita were had a beautiful Christmas tree, the school-room decorated with pine and holly, a fine treat, and an interesting religious service. All passed off delightfully at both churches, except that owing to a wreck on the railroad the pastor had to hire a private conveyance to bring him to Wichita from Cheney—26 miles—in order to be in Wichita for the service. The Sunday-school in Wichita is booming, like the city.

Iowa.

Maquoketa—The Sunday-school of Christ's Reformed Church held their Christmas festival on Christmas Eve. The altar was tastefully decorated with evergreen. The Sunday-school, and scholars, teachers and all received Christmas gifts. The pastor, Rev. J. R. Lewis, received a fine lap robe, and his wife a handsome quilt made by one of the ladies of the congregation. The collection amounted to nearly six dollars.

Our Own Church.

Pennsylvania.

Mechanicsburg—*Filey's Church*—The holy communion was administered on Sunday, January 2, 1887. Nearly all of the members were present on that cold morning. The collection amounted to \$5.50. Rev. W. I. Stewart is pastor.

Altoona—On New Year's Eve the members of Christ's Church, Altoona, paid their pastor, Rev. D. S. Diefenbacher, a surprise visit, bearing with them cheer and many things needful in a family.

Schuylkill Haven—Rev. O. H. Strunk and family were recently kindly remembered by the members and friends of St. John's Congregation, Schuylkill Haven, Pa. Dr. H. N. Cox was spokesman on the occasion and presented to the pastor a purse containing over \$100. A purse of \$10 was also given to the pastor's wife. They left also things useful in a family to the amount of \$155. On New Year's Day, the consistory increased the salary of the pastor to the amount of \$200.

Ohio.

Shelby—Rev. W. C. B. Shulenberger has accepted a call to become pastor of Shelby Charge and has entered on his duties. His post-office is changed therefore from West Alexandria to Shelby, O.

Ft. Seneca—Rev. J. H. Buser has become pastor of the Ft. Seneca Charge. His address is therefore Ft. Seneca, O., instead of Cove, Iowa.

WANTED.

A Housekeeper and a Cook at St. Paul's Orphan Home, Butler, Pa. Good wages will be paid. Applicants will please address P. C. FRUGH, Butler, Pa.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.
Per Rev. R. S. Appel, from Hamburg charge, 475; Isaac Kantner, 2.00, \$6 75
From Mrs. Eyreman, 4.00; Mrs. Chidsey, 1.00; Mrs. Butz, 2.00; members of Ladies' Visiting Committee, given to Mrs. Rev. Yundt, for sundries suggested by committee, 7 00
Per George H. H. Esq., treasurer East Susquehanna Classis, from Deep Creek charge, 5 00
Per Rev. W. A. Haas, treasurer West Susq. Classis, from the Ladies' Miss. Society of Reformed church, Freeburg, Pa., 10 00
Per James T. Reber, from St. Paul Mem. cong. Reading, Pa., 51 00
Ditto, S. S. of 2d Ref. church, Reading, Pa., Rev. C. S. McCauley, pastor, annual contribution, 60 00
Christmas Offerings as follows:
Per Rev. J. G. Neuber, from S. S. Bethlehem Reformed church, Philadelphia, 111 25
Per Frank Lambader, Jr., Esq., from S. S. Emanuel's Reformed church, W. Philadelphia, Rev. J. B. Kniest, D.D., pastor, 46 23
From Master Freddie S. Gross, West Philadelphia, 3 00
Ditto, Howard W. Gross, do., 3 00
Per Dr. E. J. Santee, treas., from Christ Ref. church, Phila., 25 00
Rev. S. R. Bridenbaugh, from two little girls, Rachel E. Faus and E. R. Faus, Bloomsburg, Pa., 3 00
Rev. R. Duenger, D.D., from Ref. S. S., Ashland, Pa., 11 60
C. A. Shultz, treasurer, from 1st Ref. cong., York, Pa., early morning collection, 6 75
Henry Wirt, treasurer, from S. S. of Emanuel's Ref. church, Hanover, Pa., Rev. J. C. Bowman, pastor, 100 00
Rev. A. S. Weber, from S. S. of St. Paul's Reformed church, Westminster, Md., 11 15
Rev. N. S. Strassburger, treas. Lehigh Classis, from Summit Hill charge,

Rev. A. P. Horn, pastor, 5 00; Salem's Ref. congregation, Allentown, Pa., Rev. A. J. G. Dubbs, D.D., pastor, 23.00; Frieden's charge, Rev. W. J. Peters pastor, 9.00, 37 00
Rev. B. B. Ferer, from S. S. and cong. of St. John's Ref. church, Riegelsville, Pa., 50 00
Rev. J. M. Souder, from Zion's Ref. church, New Providence, Pa., 6 10
I. G. Gerhart, treasurer, from Indian Creek congregation, Rev. J. Kehm, pastor, 21 00
James T. Reber, treasurer Schuylkill Classis, from Hamburg charge, Rev. G. W. Roth, pastor, 17 78
Rev. S. G. Wagner, D.D., from the Missionary Band of St. John's Ref. church, Allentown, Pa., 35.00; from the cong., 24 30, 59 30
From J. R. Hilbush, Mahanoy, Pa., 1.50; Mrs. Amanda Hilbush, 1.50; Miss Mary Hilbush, 1.00; Miss Lydia Hilbush, 1.00, 5 00
Thankfully Received,
C. G. GROSS, Treas.
3716 Haverford Ave., Phila., Pa.

Box containing 17 woolen shirts and 6 aprons from St. John's congregation, Allentown, Pa., Rev. S. G. Wagner, D.D., pastor.
New Bellows for Chapel Organ from Miller Organ Co., Lebanon, Pa., \$6.80.
Slate Blackboard for Chapel, J. F. Unger, Phila., Pa., \$3.54.
Christmas Box containing provisions, toys, calico, etc. Ladies' Aid Society of First Ref. church, Phila., \$8.76.
Box of Oranges, Mrs. Matilda Chidsey, Easton, Pa. (no estimate).
Box of girls clothing, Mite Society of First Ref. church, Reading, Pa., Rev. H. Mosser, pastor.
Quilt, Miss Anna E. Cushwa, Harrisburg, Pa.
A "Christmas Basket," Miss Susie Good, Phila., Pa.
Crazy Quilt, Ladies' Missionary Society, Freeburg, Pa.
12 Boys waists and 6 shirts, Ladies' Society, St. Paul's Mem. church, Reading, Pa., Rev. B. Bausman, D.D., pastor, \$9; box cakes, do., \$15.
Rev. Theodore Appel, D.D., three volumes of "The First Christmas at Bethlehem."
Christmas box containing cakes, apples, oranges, etc., also one box boys shoes, and one box girls shoes, St. John's Ref. church, Allentown, Pa., Rev. S. G. Wagner, D.D., pastor.

Box containing quilt, mittens, canton flannel, calico, muslin, 16 woolen shirts for boys, etc., Zion's Ref. cong., Allentown, Pa., Rev. E. A. Gernant, pastor.
Underclothing, muslin, cakes, groceries, etc., Christ Reformed church, Bethlehem, Pa.
Packages of dry goods, etc. Mrs. Weicker, Brooklyn, N. Y.
Box of provisions, Reformed congregation of Mifflinburg.

Thankfully received,
THOS. M. YUNDT, Supt.

WANAMAKER'S

PHILADELPHIA, Monday, January 10th, 1887.

There's a hurricane on now sure enough. The Dry Goods Trade is exercised to an extent that makes the newspaper owners laugh. The dailies, both morning and evening, tip the advertising over into the news columns, and the next thing may be the starting of some new newspapers to catch this winter rainfall.

Certain it is that everybody is saying "This is the time to buy Dry Goods." Guess it is the time. If we raised this hubbalooboo we didn't mean to. We only intended to undo the overloading produced by the impouring of the wholesale. We simply meant to let out all but about Two Millions and a Half of Goods which we must keep along steadily for you, if you are to have the assortment and service we think you ought to command at this store.

Whatever the temporary racket is do you suppose we will allow ourselves to be undersold? Do you think we shall let any one make lower prices for any cause? Watch us closely and bring back anything you buy of us, and get the money if it is one cent dearer.

The safety of buying where no fresher covers up the low-water mark of prices gives an easy feeling all the time that is worth something considerable. Sale or no sales we mean this place to be the best place to buy whatever we sell. If it is not the best place there is something wrong, and no one shall sleep, if we can help it, until we find out what it is.

The Reduction Sale now in operation with us is not an annual made-up affair to get off goods that ought never to have been bought, but it is because we are drowning in the overflow of the Wholesale. Until you lower the tide of goods we must suffer.

The Qualities, the Assortments, the Prices, the Necessity is our whole story.

From day to day we are giving some attractive price lists; study them well. We can only give you a little of the stock at a time, so look each bulletin over carefully and then act quickly. It isn't safe to wait a day. What you want may have been snapped up by someone else. You'll always find big bargains of some kind, but you want them and the particular thing also. Then be wide awake. Remind the friend whose need you know, if you see anything that would be welcome at the price. When such a chance to buy offers it's a kindness to tell of it.

Some of you at a distance do not yet see the need of prompt action now. Thousands of you send for samples of goods that are priced in the announcement bulletins. We gladly give the samples, but you lose precious time by it. The goods will in many cases be gone before you can make your choice. The safe way is to describe what you want as clearly as may be, give the advertised price, and trust to us to make the selection. We have skilled buyers whose duty it is to do just that thing. They would very likely do better for you than you would do for yourself.

Notice what we have been doing with the prices of Ladies' Wraps, Jackets and New Markets. Some of them cut in two; some down two thirds, some a third. Among them many very desirable imported goods; all of them of the latest styles both of fabrics and cut. These are the price-figures that tell half the story. Your eyes must tell the rest. Would what we ask pay for material and making? The ladies will know and the wraps will go.

With other stocks the same.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market streets and City-hall square.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of lowest, short weight, alum or phosphate powders.
Sold only in Cans. Royal Baking Powder Co., New York

JAMES PYLE'S PEARLINE
THE BEST COMPOUND EVER INVENTED FOR WASHING AND CLEANING IN HARD OR SOFT, HOT OR COLD WATER Without Harm to FABRIC OR HANDS. SAVING TIME, LABOR AND SOAP amazingly, and is of great value to housekeepers. Sold by all Grocers, but see that VILE COUNTERFEITS are not urged upon you. PEARLINE is the ONLY SAFE ARTICLE, and ALWAYS bears the name of JAMES PYLE, New York.

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10 PER CENT. DISCOUNT ON ALL WINTER OVERCOATS

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SINCE STOCK TAKING WE ARE OFFERING SOME

EXTRAORDINARY BARGAINS!

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Some of these goods have been sold for 20 cents a yard. Samples sent to any add. ess.

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EIGHTH & FILBERT STS., PHILADELPHIA.

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If you wish to try them, Sample Card containing the 5 leading styles, sent, postpaid, on receipt of return postage, 2 cents. Ask for Card No. 7.
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Can hold the worst case. No pressure on back nor hip. Perfect comfort for the feeble and aged. HAS AN UPLIFT SUPPORT. No heavy work can not force out the rupture. RELIEF AT ONCE. Parties attended and can return home the same day. No. 301 Sixth Ave. Advice Free. PEET & CO. NEW YORK CITY.

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An exquisite New Etching by J. C. Nicol.
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Send for Catalogue. S. C. SMALL & CO., Manufacturers, 73 Portland St. Boston, Mass.

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Choice Music Books,
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Song Classics. By Rubinstein, Gounod, and others. Price \$1.00. A splendid collection of classic vocal music. A large book, sheet music size, beautifully printed and bound, and containing about 50 carefully selected gems, suitable for all kinds of voices. Many of the songs are favorites on the programs of the best concertists. The music is not difficult.

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Piano Classics is a great favorite with good pianists. Price \$1.00.

The Royal Singer. By L. O. Emerson. Singing School and Choir Book.

Send for our Catalogue of Music Books.

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